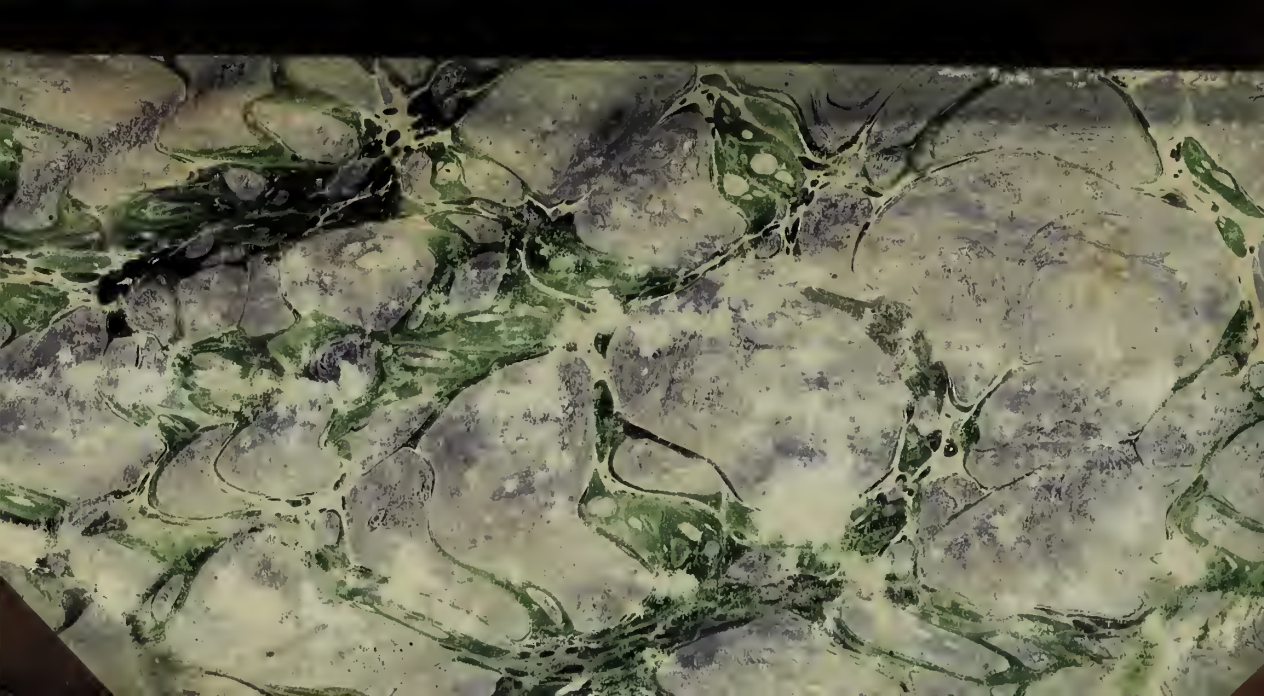

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THE

WORKS

OF THE

Rev. JOHN WESLEY, M. A.

Late Fellow of *Lincoln-College*, OXFORD.

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THE DOCTRINE OF ORIGINAL SIN:

ACCORDING TO SCRIPTURE, REASON, *and* EXPERIENCE.

The PREFACE.

1. *A Few years ago a friend put into my hand* Dr. Taylor's "*Doctrine of original sin*;" *which I read carefully over and partly transcribed: and have many times since diligently con-*

ſidered. The author is doubtleſs a perſon of ſenſe, nay, of unuſually ſtrong underſtanding, joined with no ſmall livelineſs of imagination, and a good degree of various learning. He has likewiſe an admirable command of temper, ſo that he almoſt every where ſpeaks as one in good humour. Add to this, that he has a ſmooth and pleaſing, yet a manly and nervous ſtile. And all theſe talents he exerts to the uttermoſt, on a favourite ſubject, in the treatiſe before us: which he has had leiſure for many years, to reviſe, file, correct and ſtrengthen againſt all objections.

2. *So finiſhed a piece ſurely deſerves the conſideration of all thoſe maſters of reaſon which the age has produced. And I have long hoped, that ſome of thoſe would attempt to ſhew, how far the doctrine there laid down is true? And what weight there is in the arguments which are produced, in confirmation of it. I know not how to believe, that all the clergy in* England *are of the ſame opinion with this author. And certainly there are ſome whom all his ſkill in* Greek, *and even in* Hebrew *does not make afraid. I ſhould rejoice had any of theſe undertaken the taſk, who are in many reſpects better qualified for it; particularly in this, that they have time upon their hands; they have full leiſure for ſuch an employment. But ſince* † *none elſe will, I cannot but ſpeak, tho' lying under many*

† Since the writing of this, I have ſeen ſeveral tracts, which I ſhall have occaſion to take notice of hereafter. There are likewiſe many excellent remarks on this ſubject, in Mr. Hervey's dialogues.

many peculiar disadvantges. I dare not be silent any longer: necessity is laid upon me, to provide those who desire to know the truth with some antidote against that deadly poison, which has been diffusing itself for several years, thro' our nation, our church, and even our universities. Nay one (I hope, only one) father of the church has declared, "That he knows no book more proper than this, to settle the principles *of a young clergyman." Is it not time then for* the very stones to cry out?

3. *For this is not a point of small importance; a question that may safely be determind either way. On the contrary, it may be doubted whether the scheme before us, be not far more dangerous than open deism itself. It does not shock us like barefaced infidelity: we feel no pain, and suspect no evil while it steals like* water into our bowles, *like* oil into our bones. *One who would be upon his guard in reading the works of Dr.* Middleton or Lord Bolingbroke, *is quite open and unguarded in reading the smooth, decent writings of Dr.* Taylor: *one who does not* oppose, *(far be it from him!) but only* explain *the scripture, who does not raise any difficulties or objections against the Christian revelation, but only* removes *those with which it had been unhappily incumbered for so many centuries!*

4. *I said, "Than* open *deism." For I cannot look on this scheme as any other than* old *deism in a* new *dress: seeing it saps the very foundation of all revealed religion, whether Jewish or*

Chriſtian. " *Indeed, my L—, ſaid an eminent man to a perſon of quality, I cannot ſee that we have much need of Jeſus Chriſt.*" *And who might not ſay, upon this ſuppoſition,* " *I cannot ſee that we have much need of Chriſtianity.*" *Nay, not any at all; for* they that are whole, have no need of a phyſician: *and the Chriſtian revelation ſpeaks of nothing elſe, but the great* Phyſician *of our ſouls: nor can Chriſtian philoſophy, whatever be thought of the Pagan, be more properly defined than in* Plato's *words: it is* Θεραπεία ψυχῆς. The *only true* method *of healing a diſtempered* ſoul. *But what need of this, if we are in perfect health? If we are not diſeaſed, we do not want a cure. If we are not ſick, why ſhould we ſeek for a* medicine to heal our ſickneſs? *What room is there, to talk of our being renewed in* knowledge *or* holineſs, after the image wherein we were created, *if we never have loſt that image! If we are as knowing and holy now, (nay far more ſo) than Adam was immediately after his creation? If therefore we take away this foundation, that man is by nature fooliſh and ſinful,* fallen ſhort of the glorious *image* of God, *the Chriſtian ſyſtem falls at once: nor will it deſerve ſo honourable an appellation, as that of a* cunningly deviſed fable.

5. *In conſidering this* confutation of the Chriſtian ſyſtem, *I am under ſome difficulty from Dr.* Taylor's *manner of writing. It is his cuſtom to ſay the ſame thing, (ſometimes in different, ſometimes in nearly the ſame words) ſix or eight, perhaps*

haps twelve or fifteen times, in different parts of his book. Now I have accuſtomed myſelf for many years, to ſay one and the ſame thing once only. However to comply with his manner as far as poſſible, I ſhall add at proper intervals, extracts from others, expreſſing nearly the ſame ſentiments, which I have before expreſſed in my own words.

6. *I am ſenſible, in ſpeaking on ſo tender a point as this muſt needs be, to thoſe who believe the Chriſtian ſyſtem, there is danger of a warmth which does no honour to our cauſe, nor is at all countenanced by the revelation which we defend. I deſire neither to ſhew, nor to feel this, but to* ſpeak the truth in love *(the only warmth, which the goſpel allows) and to write with calmneſs, though not indifference. There is likewiſe a danger of deſpiſing our opponents, and of ſpeaking with an air of contempt or diſdain. I would gladly keep clear of this alſo; well knowing that a diffidence of ourſelves, is far from implying a diffidence of our cauſe: I diſtruſt myſelf, not my argument. O that the God of the Chriſtians may be with me! That his Spirit may give me underſtanding, and enable me to think and* ſpeak as the oracles of God, *without going from them to the right-hand or to the left!*

LEWISHAM,
Nov. 30, 1756.

THE

Doctrine of Original Sin, &c.

PART I.

The past and present State of Mankind.

BEFORE we attempt to account for any fact, we should be well assured of the fact itself. First, therefore let us enquire what is the real state of mankind? And in the second place endeavour to account for it.

I. First, I say let us enquire, What is the real state, with regard to knowledge and virtue, wherein mankind have been from the earliest times? And what state are they in at this day?

I. 1. What is the state (to begin with the former branch of the enquiry) with regard to knowledge and virtue, wherein according to the most authentic accounts, mankind have been from the earliest times? We have no authentic account of the state of mankind in the times antecedent to the deluge, but in the writings of Moses. What then according to these was the state of mankind in those times? Moses gives us an exact and full account; God then *saw that the wickedness of man was great, and that every imagination of the thoughts of his heart was only evil con-*

continually, Gen. vi. 5, 12, 13. And this was not the caſe of only part of mankind; but *all fleſh had corrupted his way upon the earth.* And accordingly God ſaid; *The end of all fleſh is come, for the earth is filled with violence through them.* Only Noah was *righteous before God*, c. vii. 1. Therefore he and his houſhold were ſpared, when God *brought the flood upon the world of the ungodly*, and deſtroyed them all from the face of the earth.

" Let us examine the moſt diſtinguiſhing features in this draught. Not barely the works of their hands, or the words of their tongue, but *every imagination of the thoughts of their heart was evil.* The contagion had ſpread itſelf through the inner man; had tainted the ſeat of their principles, and the fource of their actions. But was there not ſome *mixture* of good? No; they were *only* evil. Not ſo much as a little leaven of piety, unleſs in one ſingle family. But were there no *lucid intervals?* No happy moments wherein virtue gained the aſcendency? None: Every imagination, every thought was only evil continually."†

2. Such was the ſtate of mankind for at leaſt ſixteen hundred years. Men were corrupting themſelves and each other, and proceeding from one degree of wickedneſs to another, till they were all (ſave eight perſons) ripe for deſtruction. So deplorable was the ſtate of the moral world, while the natural was in its higheſt perfection.

† Mr. Hervey's Theron and Aſpaſio. Dial. 11.

And yet it is highly probable, that the inhabitants of the earth were then abundantly more numerous, than ever they have been ſince, conſidering the length of their lives, falling little ſhort of a thouſand years, and the ſtrength and vigour of their bodies, which we may eaſily gather from the time they were to continue: To ſay nothing of the fertility of the earth, probably far greater than it is at preſent. Conſequently it was then capable of ſuſtaining ſuch a number of inhabitants, as could not now ſubſiſt on the produce of it.

3. Let us next take a view of the *families of the ſons of Noah*, the inhabitants of the earth after the flood. The firſt remarkable incident we read concerning them is, that while *they were all of one language, they ſaid one to another, Let us build a city and a tower, whoſe top may reach unto heaven, leſt we be ſcattered abroad upon the face of the earth.* It is not eaſy to determine, what were the peculiar aggravations which attended this attempt. But it is certain, there was daring wickedneſs therein, which brought upon them the very thing they feared. For ‡ *the Lord* by *confounding their language* (not their *religious worſhip:* Can we ſuppoſe God would confound this?) *ſcattered them abroad upon the face of all the earth.* Now whatever particulars in this account may be variouſly interpreted, thus much is clear and undeniable, That all theſe,

‡ Gen. xi. 4, 9.

theſe, that is, all the inhabitants of the earth had again *corrupted their way*; the univerſal wickedneſs being legible in the univerſal puniſhment.

4. We have no account of their reforming their ways, of any univerſal or general repentance, before God ſeparated Abraham to himſelf, to be the father of his choſen people ‖. Nor is there any reaſon to believe, that the reſt of mankind were improved either in wiſdom or virtue, when § *Lot and Abraham ſeparated themſelves, and Lot pitched his tent toward Sodom.* Of thoſe among whom he dwelt, it is particularly remarked, † *The men of Sodom* (and of all *the cities of the plain*) *were wicked and ſinners before the the Lord exceedingly*; ſo that not even *ten righteous perſons* could be found among them: The conſequence of which was, that *The* ‡ *Lord rained upon them brimſtone and fire from the Lord out of heaven.*

5. We have no ground to ſuppoſe, that the other inhabitants of the earth (Abraham with his family and deſcendants excepted) had either the knowledge or the fear of God, from that time till Jacob *went into Egypt.* This was then as well as for ſeveral ages after, the great ſeat of learning: inſomuch that *the wiſdom of the Egyptians*, was celebrated even to a proverb. And indeed for this end, (as well as ¶ *to ſave much*

‖ Gen. xiii. 11, 12. § v. 11, 12. † Gen. xiii. 13.
‡ Ibid. xix. 24. ¶ Ibid. l. 20.

people alive) did *God ſend Joſeph into Egypt* even *to inform their princes after his will, and to teach their ſenators wiſdom.* And yet not long after his death, as their king *knew not* Joſeph, ſo his people knew not God. Yea, they ſet him at defiance; they and their king provoked him more and more, and *hardened their hearts* againſt him; even after they had *ſeen his wonders in Egypt*, after they had groaned under his repeated vengeance. They ſtill added ſin to ſin, till they conſtrained the Lord to deſtroy them with an utter deſtruction; till the divided *waters returned and covered the chariots and horſemen and all the hoſt of Pharaoh.*

6. Nor were the other nations who then inhabited the earth, any better than the Egyptians: The true knowledge and ſpiritual worſhip of God being confined to the deſcendants of Abraham. † *He had not dealt ſo with other nations, neither had the Heathens knowledge of his laws.* And in what ſtate were the Iſraelites themſelves? How did they worſhip the God of their fathers? Why even theſe were ‡ *a ſtubborn and rebellious generation, a generation that ſet not their heart aright.* ‖ *They kept not the covenant of God, and refuſed to walk in his law. They provoked him at the ſea, even at the red ſea*; the very place where he had ſo ſignally delivered them. § *They made a calf in Horeb, and worſhipped the molten image,* where

† Pſalm cxlvii. 20. ‡ Pſ. lxxxviii. 8. ‖ v. 10. Pſ. cvii. 7. Exod. xiv. 11, 12. § Pſ. cvi. 19.

where they had heard the Lord, but a little before, saying out of the midſt of the fire, *Thou ſhalt not make unto thyſelf any graven image; thou ſhalt not bow down to them, nor worſhip them.* And how amazing was their behaviour during thoſe whole forty years, that they ſojourned in the wilderneſs? Even while he † *led them in the day time with a cloud, and all the night with a light of fire?* Such were the knowledge and virtue of God's peculiar people (certainly the moſt knowing and virtuous nation which was then to be found upon the face of the earth) till God brought them into the land of Canaan: conſiderably more than two thouſand years from the creation of the world.

None, I preſume, will ſay, There was any other nation at that time more knowing and more virtuous than the Iſraelites. None can ſay this while he profeſſes to believe, according to the ſcriptural account, That Iſrael was then under a theocracy, under the immediate government of God: That he converſed with their ſubordinate governor *face to face, as a man talketh with his friend*; and that God was daily through him conveying ſuch inſtructions to them, as they were capable of receiving.

7. Shall we turn our eyes for a moment from the ſcriptural, to the prophane account of mankind in the earlieſt ages? What was the general ſentiment of the moſt polite and knowing nation, the Romans, when their learning was in its utmoſt perfection?

† Pſalm lxxviii. 14.

perfection? Let one, who certainly was no bigot or enthuſiaſt, ſpeak for the reſt. And he ſpeaks home to the point.

Fuit ante Helenam mulier teterrima Belli
Cauſa : ſed ignotis perierunt mortibus omnes
Quos venerem incertam rapientes, more ferarum,
Viribus editior cædebat, ut in grege taurus.

Full many a war has been for women wag'd
E'er half the world in Helen's cauſe engag'd;
But unrecorded in hiſtoric verſe
Obſcurely died thoſe ſavage raviſhers:
Who like brute beaſts the female bore away,
Till ſome ſuperior brute re-ſeiz'd the prey.
As a wild bull, his rival bull o'erthrown,
Claims the whole ſubject herd, and reigns alone.

I doubt he who gives this, not as his peculiar opinion, but as what was then a generally received notion, would ſcarce have allowed even ſo much as Juvenal,

Pudicitiam ſaturno rege moratam
In terris——

Chaſtity did once, I grant, remain
On earth, and flouriſh'd in old Saturn's reign.

Unleſs one ſhould ſuppoſe the reign of Saturn to have expired, when Adam was driven out of paradiſe.

I cannot

I cannot forbear adding another picture, of the antient dignity of human nature, drawn by the same masterly hand. Before men dwelt in cities he says, this

* *Turpe pecus, glandem atq; cubilia propter*
Certabant pugnis, dein fustibus, atq; ita porro
Pugnabant armis, quæ post fabricaverat usus.

The human herd, unbroken and untaught,
For acorns first, and grassy couches fought;
With fists, and then with clubs, maintain'd the fray,
Till urg'd by hate they found a quicker way,
And forg'd pernicious arms, and learnt the *art* to slay.

What a difference is there between this, and the gay, florid accounts, which many moderns give of their own species.

8. But to return to more authentic accounts. At the time when God brought the Israelites into Canaan, in what state were the rest of mankind? Doubtless in nearly the same, with the Canaanites; with the Amorites, Hittites, Perizzites, and the rest of the seven nations. But *the wickedness* of these, we know, was *full:* they were corrupt in the highest degree. All manner of vice, all ungodliness and unrighteousness reigned among them without controul. And therefore the wise and just Governor of the

world

world gave them up to a swift and total destruction.

9. Of Israel indeed we read, that they † *served the Lord all the days of* Joshua, *and all the days of the elders that over lived* Joshua. And yet even at that time, they did not serve him alone; they were not free from gross Idolatry. Otherwise there had been no need of his giving them that exhortation a little before his death, ‡*Now therefore put away the strange gods which are among you, the gods which your fathers served on the other side of the river* (Jordan.) What gods these were, we learn by the words of Amos, cited by St. Stephen, ‖ *O ye house of Israel, have ye offered sacrifices to me, by the space of forty years? Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them.*

10. The sacred history of what occurred within a short space after the death of Joshua, for some hundred years, even 'till the time that Samuel judged Israel, gives us a large account of their astonishing wickedness, during almost that whole period. It is true, just § *when God smote them, then they sought him; they returned and enquired after God. Yet their heart was not right with him, neither were they stedfast in his covenant.* And we find little alteration among them for the better, in the succeeding ages: insomuch that in the reign

† Josh. xxiv. 31. ‡ Josh. xxiv. 23. ‖ Acts vii. 42, 43.
§ Psal. lxxviii. 34, 37.

reign of Ahab, about nine hundred years before Chriſt, there were only † *ſeven thouſand left in Iſrael who had not bowed the knee to* Baal. What manner of men they were for the next three hundred years, we may learn from the books of the kings and from the prophets: whence it fully appears that except a few ſhort intervals, they were given up to all manner of abominations; by reaſon of which the name of the Moſt High was the more abundantly blaſphemed among the Heathens. And this continued, 'till their open rebellion againſt God, brought upon the whole nation of the *Jews* (an hundred and thirty four years after the captivity of the ten tribes, and about ſix hundred before *Chriſt*) thoſe terrible and long deſerved calamities, which made them a ſpectacle to all that were round about them. The writings of *Ezekiel*, *Daniel* and *Jeremiah*, leave us no room to think, that they were reformed by thoſe calamities. Nor was there any laſting reformation in the time of Ezra, or of Nehemiah and Malachi: but they were ſtill, as their forefathers had been *a faithleſs and ſtubborn generation*. Such were they likewiſe as we may gather from the books of Maccabees and Joſephus, to the very time when *Chriſt* came into the world.

11. Our bleſſed Lord has given us a large deſcription of thoſe, who were then the moſt eminent for religion. ‡ *Ye devour*, ſays he, *widows houſes*

† 1 Kings xix. 18. ‡ Matt. 14, &c.

houſes, and for a pretence make long prayers. Ye make your proſelytes *two-fold more the children of hell than yourſelves. Ye neglect the weightier matters of the law, judgment, mercy and faith. Ye make clean the outſide of the cup, but within are full of extortion and exceſs. Ye are like whited ſepulchres, outwardly beautiful, but within full of dead men's bones, and of all uncleanneſs. Ye ſerpents, ye generation of vipers, how can ye eſcape the damnation of hell?* And to theſe very men, after they had murdered that Juſt One, his faithful follower declared, †*Ye ſtiff-necked and uncircumciſed in heart and ears, ye do always reſiſt the Holy Ghoſt; as your fathers did, ſo do ye.* And ſo they continued to do, 'till the wrath of God did indeed *come upon them to the uttermoſt*; 'till eleven hundred thouſand of them were deſtroyed, their city and temple levelled with the duſt, and above ninety thouſand ſold for ſlaves and ſcattered into all lands.

12. Such in all generations were the lineal children of Abraham, who had ſo unſpeakable advantages over the reſt of mankind: *To whom pertained the adoption, and the glory, and the covenants, and the giving of the law, and the ſervice of God, and the promiſes:* among whom therefore we may reaſonably expect to find the greateſt eminence of knowledge and virtue. If theſe then were ſo ſtupidly, brutiſhly ignorant, ſo deſperately wicked; what can we expect from the Heathen

† Acts vii. 51.

Heathen world, from them who had not the knowledge either of his law or promiſes? Certainly we cannot expect to find more goodneſs among them. But let us make a fair and impartial enquiry: and that not among wild and barbarous nations, but the moſt civilized and refined. What then were the antient Romans? The people whoſe virtue is ſo highly extolled, and ſo warmly commended to our imitation? We have their character given by one who cannot deceive or be deceived, the unerring Spirit of God. And what account does he give of theſe beſt of men, theſe heroes of antiquity? † *When they knew* God, ſays he, at leaſt as to his *enternity* and *power*, (both implied in that appellation, which occurs more then once in their own poet, *Pater omnipotens*, *Almighty Father*) *they glorified him not as God, neither were thankful.* So far from it that one of their oracles of wiſdom, (tho' once he ſtumbled on that great truth, *Nemo unquam vir magnus ſine afflatu divino fuit*; there never was any great man, without the afflatus or inſpiration of God; yet almoſt in the ſame breath) does not ſcruple to aſk, *Quis pro vertute aut ſapientia gratias diis unquam?* Who ever thanked God for virtue or wiſdom? No, why ſhould he; ſince theſe are "his own acquiſition, the pure reſult of his own induſtry?" Accordingly another virtuous Roman has left it on record, as an unqueſtioned maxim.

Hæc

† Rom. i. 21, &c.

Hæc ſaties eſt orare jovem quæ donat & aufert :
Det vitam; det opes: æquum mi animum ipſe parabo.

Enough for common benefits to pray,
Which Jove can either give, or take away :
Long life or wealth his bounty may beſtow ;
Wiſdom and virtue to myſelf I owe.

So † *vain were they become in their imaginations! So were their fooliſh hearts darkened!*

13. But this was only the firſt ſtep. They did not ſtop here. *Profeſſing themſelves wiſe*, they yet ſunk into ſuch groſs, aſtoniſhing folly as to *change the glory of the incorruptible* God (whom they might have known even from their own writers to be

Veſtam
Mens agitans molem, & magno ſe corpore miſcens
The all-informing ſoul
That fills the mighty maſs, and moves the whole.)

into an image made like to corruptible man, yea, to birds, to beaſts, to creeping things! What wonder was it then, that after they had thus *changed his glory into an image, God gave them up to uncleanneſs, through the luſts of their own hearts, to diſhonour their own bodies between themſelves?* How juſtly, when they had *changed the truth of God into a lie, and worſhipped and ſerv-*
ed

† Rom. i. 21, &c.

ed the creature rather than the Creator, did he *for this cauſe*, puniſhing ſin by ſin, *give them up unto vile affections. For even the women did change the natural uſe into that which is againſt nature.* Yea, the modeſt honourable Roman matrons, (ſo little were they aſhamed!) wore their *priapi* openly on their breaſts. *And likewiſe the men burned in their luſt one toward another, men with men working that which is unſeemly.* What an amazing teſtimony of this is left us on record, even by the moſt modeſt of all the Roman poets!

Formoſum paſtor Corydon *ardebat Alexin!*

How does this pattern of Heathen chaſtity avow, without either fear or ſhame, as if it were an innocent at leaſt, if not laudable paſſion, their *burning in luſt one toward another!* And did men of the fineſt taſte in the nation cenſure the ſong, or the ſubject of it? We read nothing of this: on the contrary, the univerſal honour and eſteem paid to the writer, and that by perſons of the higheſt rank, plainly ſhews that the caſe of Corydon, as it was not uncommon in any part of the Roman dominions, ſo it was not conceived to be any blemiſh, either to him or his maſter, but an innocent infirmity.

* Meantime how delicate an idea of *love*, had this favourite of Rome and of the muſes? Hear him

him explaining himſelf a little more fully, on this tender point.

Eheu! quam pingui macer eſt mihi taurus in agro!
Idem amor exitium eſt pecori, pecoriſq magiſtro.

Idem amor! The ſame love in the bull and in the man! What elegance of ſentiment! Is it poſſible any thing can exceed this? One would imagine nothing could, had not the ſame chaſte poet furniſhed us with yet another ſcene, more abundantly ſhocking than this.

Paſiphaen nivei ſolatur amore juvenci!

"He comforts Paſiphae with the love of her milk-white bull!" *Nihil ſupra!* The condoling a woman on her unſucceſsful amour with a bull, ſhews a brutality which nothing can exceed! How juſtly then does the apoſtle add, as *they did not like* or deſire *to retain God in their knowledge, God gave them over to an undiſcerning mind, to do thoſe things which are not convenient.* In conſequence of this, they were *filled with all unrighteouſneſs*, vice of every kind, and in every degree: in particular *with fornication* (taking the word in its largeſt ſenſe, as including every ſin of the kind) *with wickedneſs, covetouſneſs, maliciouſneſs, with envy, murder, debate, deceit, malignity:* being *haters of God*, the

the true God, the God of Iſrael, to whom they allowed no place among all their herd of deities: *deſpiteful*, *proud*, *boaſters*, in as eminent a degree as ever was any nation under heaven: *inventers of evil things*, in great abundance, of *mille nocendi artes*, both in peace and war: *diſobedient to parents*, although duty to theſe is ſuppoſed to be inſcribed on the hearts of the moſt barbarous nations: *covenant-breakers*, even of thoſe of the moſt ſolemn kind, thoſe wherein the public faith was engaged by their ſupreme magiſtrate: which notwithſtanding they made no manner of ſcruple of breaking, whenever they ſaw good: only colouring over their perfidiouſneſs, by giving thoſe magiſtrates into their hands with whom the *covenant* was made. And what was this to the purpoſe? Is the king of France, or the republic of Holland, at liberty to violate their moſt ſolemn treaties at pleaſure, provided they give up to the king of England, the ambaſſador or general by whom that treaty was made? What would all Europe have ſaid of the late Czar, if inſtead of punctually performing the engagements made with the Porte when in his diſtreſs, he had only given up the perſons by whom he tranſacted, and immediately broke through them all? There is therefore no room to ſay

Modo punica ſcripta ſuperſint,
Non minus infamis ſorte latina fides.

Perhaps,

Perhaps, if the Carthaginian writings were extant, *Roman faith* would be as infamous as *Punic*. We need them not. In vain have they deſtroyed the Carthaginian writings; for their own ſufficiently teſtify of them; and fully prove that in perfidy, the natives of Carthage could not excel the ſenate and people of Rome.

* 14. They were as a nation ἄστοργοι. *Void of natural affection*, even to their own bowels. Witneſs the univerſal cuſtom, which obtained for ſeveral ages in Rome, and all its dependencies (as it had done before through all the cities of Greece) when in their higheſt repute for wiſdom and virtue, of *expoſing* their own newborn children, more or fewer of them, as every man pleaſed, when he had as many as he thought good to keep, throwing them out to periſh by cold and hunger, unleſs ſome more merciful wild beaſt ſhortened their pain, and provided them a ſepulchre. Nor do I remember a ſingle Greek or Roman, of all thoſe that occaſionally mention it; ever complaining of this diabolical cuſtom, or fixing the leaſt touch of blame upon it. Even the tender mother in Terence, who had ſome compaſſion for her helpleſs infant, does not dare to acknowledge it to her huſband, without that remarkable preface, *Ut miſere ſuperſtitioſæ ſumus omnes*; as we women are all miſerably ſuperſtitious.

15. I would deſire thoſe gentlemen who are ſo very ſevere upon the Iſraelites, for killing

ſing the children of the Canaanites, at their entrance into the land of Canaan, to ſpend a few thoughts on this. Not to inſiſt, that the Creator is the abſolute lord and proprietor of the lives of all his creatures: that as ſuch he may at any time, without the leaſt injuſtice, take away the life which he has given: that he may do this, in whatſoever manner, and by whatever inſtruments he pleaſes: and conſequently may inflict death on any creature by whom he pleaſes, without any blame either to him or them: not to inſiſt, I ſay, on this, or many other things which might be offered, let us at preſent fix on this ſingle conſideration. The Iſraelites deſtroyed the children for ſome weeks or months: the Greeks and Romans for above a thouſand years. The one put them out of their pain at once, doubtleſs by the ſhorteſt and eaſieſt way. The others were not ſo compaſſionate as to cut their throats, but left them to pine away by a lingering death. Above all, the Hebrews deſtroyed only the children of their enemies; the Romans deſtroyed their own. O fair pattern indeed! Where ſhall we find a parallel to this virtue? I read of a modern, who took up a child, that fell from its mother's womb, and threw it back into the flames. (Pure, genuine human nature!) and reaſon good: for it was the child of an heretic. But what evil, ye worthies of antient Rome, did ye find in *your own* children?

I muſt ſtill ſay, this is without a parallel, even in the Papal hiſtory.

* 16. They were *implacable*, *unmerciful*. Witneſs (one or two inſtances of ten thouſand) poor, grey-headed Hannibal (whom very probably, had we any other accounts of him than thoſe which were given by his bittereſt enemies, we ſhould have reverenced, as one of the moſt amiable men, as well as the moſt valiant of all the antient Heathens) hunted from nation to nation, and never quitted, till he fell by his own hand. Witneſs the famous ſuffrage, "*Delenda eſt carthago.* Let *Carthage* be deſtroyed." Why? It was *imperii æmula*: the rival of the Roman glory. Theſe were open, undeniable evidences of the public, national placability and mercy of the Romans. Need inſtances of a more private nature be added? Behold then one for all: In that glory of Rome, that prodigy of virtue, the great, the celebrated *Cato*. *Cato the Elder*, when any of his domeſticks had worn themſelves out in his ſervice, and grew decrepid with age, conſtantly turned them out to ſtarve, and was much applauded for his frugality in ſo doing. But what mercy was this? Juſt ſuch as that which dwelt in Cato of Utica: who repayed the tenderneſs of his ſervant endeavouring to ſave his life, to prevent his tearing open his wound, by ſtriking him on the face with ſuch violence, as to fill his mouth with blood. Theſe are thy gods,

gods, O deiſm! Theſe the patterns ſo zealouſly recommended to our imitation!

17. And what was the real character of that hero, whom Cato himſelf ſo admired? Whoſe cauſe he epouſed with ſuch eagerneſs, with ſuch unwearied diligence? Of Pompey the Great? Surely never did any man purchaſe that title at ſo cheap a rate! What made him great? The villainy of Perpenna and the treachery of Pharnaces, had not the one murdered his friend, the other rebelled againſt his father, where had been Pompey's greatneſs? So this ſtalking-horſe of a party procured his reputation in the common-wealth. And when it was procured, how did he uſe it? Let his own poet, Lucan ſpeak.

Nec Cæſar ferre priorem,
Pompeiuſve *parem potuit.*

Nor Cæſar could to a ſuperior look:
Nor patriot *Pompey* could an equal brook!

He would bear no equal! And this a ſenator of Rome! Nay, the grand patron of the republick! But what a republican himſelf, when this principle was the ſpring of all his deſigns and actions? Indeed a leſs amiable, character it is not eaſy to find, among all the great men of antiquity: ambitious, vain, haughty, ſurly and overbearing, beyond the common rate of men. And what virtue had he to ballance theſe faults? I can ſcarce find one,

even in Lucan's account: it does not appear that in the latter part of his life, he had even military virtues. What proof did he give of perfonal courage, in all his war with Cæfar? What inftances of eminent conduct? None at all if we may credit his friend, Cicero: who complains heavily to Atticus, that he acted like a madman, and would ruin the cauſe he had undertaken to defend.

18. Let none therefore look for *placability or mercy in Pompey*. But was there any unmercifulnefs in Cæfar?

" Who than Julius hopes to rife,
More brave, more generous, or more wife?"

Of his courage and fenſe there can be no doubt. And much may be faid, with regard to his conteſt with Pompey, even for the juſtice of his cauſe. For with him he certainly fought for life, rather than glory: of which he had the ſtrongeſt conviction (tho' he was aſhamed to own it) when he paſſed the Rubicon. Nor can it be doubted but he was often merciful. It is no proof of the contrary, that he rode up and down his ranks, during the battle of Pharſalia, and cried to thoſe who were engaged with the pretty gentlemen of Pompey's *army*, *Miles*, *faciem feri*; " Soldier, ſtrike at the face." For this greatly ſhortened the diſpute, with thoſe who were more afraid of loſing their beauty than their lives,

and

and ſo prevented the effuſion of much blood. But I cannot get over (to ſay nothing of the myriads of common Gauls whom he deſtroyed) a ſhort ſentence in his own *commentaries*, *Vercingetorix per tormenta necatus*. Who was this Vercingetorix? As brave a man, and (conſidering his years) as great a general as even Cæſar. What was his crime? The love of his parents, wife, children, country, and ſacrificing all things in the defence of them. And how did Cæſar treat him on this account? He tortured him to death. O Roman Mercy! Did not Brutus and Caſſius avenge Vercingetorix rather than Pompey? How well was Rome repeſented in the prophetical viſion, by that beaſt *dreadful and terrible*, which had *great iron teeth, and devoured and brake in pieces, and ſtamped under his feet* all other kingdoms!

II. 1. Such is the ſtate, with regard to knowledge and virtue, wherein according to the moſt authentic accounts, mankind was from the earlieſt times, for above four thouſand years. Such nearly did it continue, during the decline, and ſince the deſtruction of the Roman empire. But we will wave all that is paſt, if it only appears, that mankind is virtuous and wiſe at this day. This then is the point we are at preſent to conſider. Are men in general now wiſe and virtuous?

Our ingenious countryman, Mr. Brerewood, after his moſt careful and laborious enquiries computes, that ſuppoſing that part of the earth, which we know to be inhabited, were divided into thirty equal parts, nineteen of theſe are Heathen ſtill: and of the remaining eleven ſix are Mahometan, and only five Chriſtian. Let us take as fair and impartial a ſurvey as we can, of the Heathens firſt, and then of the Mahometans and Chriſtians.

2. * And firſt, of the Heathens. What manner of men are theſe, as to virtue and knowledge at this day? Many of late, who ſtill bear the Chriſtian name, have entertained very honourable thoughts of the old Heathens. They cannot believe them to have been ſo ſtupid and ſenſeleſs, as they have been repreſented to be: particularly, with regard to idolatry, in worſhipping birds, beaſts and creeping things. Much leſs can they credit the ſtories told of many nations, the Egyptians in particular,

" Who are ſaid to
Have ſet the leek they after prayed to."

But if they do not conſider, who they are that tranſmit to us theſe accounts, namely both thoſe writers who, they profeſs to believe, ſpake *as they were moved by the Holy Ghoſt*, and thoſe whom perhaps they value more, the moſt credible of their cotemporary Heathens: If, I ſay, they

they forget this, do they not conſider the *preſent* ſtate of the Heathen world? Now allowing the bulk of the antient Heathens (which itſelf is not eaſily proved) to have had as much underſtanding as the modern, we have no pretence to ſuppoſe they had more. What therefore they were, we may ſafely gather from what they are: we may judge of the paſt by the prefent. Would we know then (to begin with a part of the world known to very early antiquity) what manner of men the Heathens in Africa were two or three thouſand years ago? Enquire what they are now, who are genuine Pagans ſtill, not tainted either with Mahometaniſm or Chriſtianity. They are to be found in abundance, either in Negro-land, or round the Cape of Good-Hope. Now what meaſure of knowledge have the natives of theſe countries? I do not ſay in metaphyſics, mathematics, or aſtronomy. Of theſe it is plain they know juſt as much as their four-footed brethren. The lion and the man are equally accompliſhed with regard to this knowledge. I will not aſk, what they know of the nature of government, of the reſpective rights of kings and various orders of ſubjects. In this regard, an herd of men are manifeſtly inferior to an herd of elephants. But let us view them with reſpect to common life. What do they know of the things they continually ſtand in need of? How do they build habitations for themſelves and their families?

How ſelect and prepare their food? Cloath and adorn their perſons? As to their habitations, it is certain, I will not ſay, our horſes, (particularly thoſe belonging to the nobility and gentry) but an Engliſh peaſant's dogs, nay his very ſwine are more commodiouſly lodged. And as to their food, apparel, and ornaments, they are juſt ſuitable to their edifices.

" Your nicer Hottentots think meet
With guts and tripe to deck their feet.
With downcaſt eyes on Totta's legs
The love-ſick youth moſt humbly begs,
She would not from his ſight remove,
At once his breakfaſt and his love."

Such is the knowledge of theſe accompliſhed animals in things which cannot but daily employ their thoughts: and wherein conſequently they cannot avoid exerting to the uttermoſt both their natural and acquired underſtanding.

And what are their preſent attainments in virtue? Are they not, one and all, *without God in the world?* Having either no knowledge of him at all, no conception of any thing he has to do with them, or they with him: or ſuch conceptions as are far worſe than none, as make him ſuch an one as themſelves. And what are their ſocial virtues? What are their diſpoſitions and

and behaviour between man and man? Are they eminent for juſtice? For mercy, or truth? As to mercy, they know not what it means, being continually cutting each other's throats, from generation to generation, and ſelling for ſlaves as many of thoſe who fall into their hands, as on that conſideration only they do not murder. Juſtice they have none; no courts of juſtice at all; no public method of redreſſing wrong, but every man does what is right in his own eyes, till a ſtronger than he beats out his brains for ſo doing. And they have juſt as much regard to truth; cozening, cheating, and over-reaching every man that believes a word they ſay. Such are the moral, ſuch the intellectual perfections, according to the lateſt and moſt accurate accounts, of the preſent Heathens who are diffuſed in great numbers over a fourth part of the known world!

3. It is true, that in the new world, in America, they ſeem to breathe a purer air, and to be in general men of a ſtronger underſtanding, and a leſs ſavage temper. Among theſe then we may ſurely find higher degrees of knowledge as well as virtue. But in order to form a juſt conception of them, we muſt not take our account from their enemies; from any that would juſtify themſelves by blackening thoſe whom they ſeek to deſtroy. No, but let us enquire of more impartial judges, concerning thoſe whom they have perſonally known, the Indians bordering upon

our own ſettlements, from New-England down to Georgia.

We cannot learn, that there is any great difference in point of knowledge, between any of theſe, from eaſt to weſt, or from north to ſouth. They are all equally unacquainted with European learning, being total ſtrangers to every branch of literature, having not the leaſt conception of any part of philoſophy, ſpeculative or practical. Neither have they (whatever accounts ſome have given) any ſuch thing as a regular, civil government among them. They have no laws of any kind, unleſs a few temporary rules made in and for the time of war. They are likewiſe utter ſtrangers to the arts of peace, having ſcarce any ſuch thing as an artificer in a nation. They know nothing of building; having only poor, miſerable, ill-contrived huts, far inferior to many Engliſh dog-kennels. Their cloathing, till of late, was only ſkins of beaſts, commonly of deer, hanging down before and behind them. Now, among thoſe who have commerce with our nation, it is frequently a blanket wrapt about them. Their food is equally delicate; pounded Indian corn ſometimes mixed with water, and ſo eaten at once: ſometimes kneaded into cakes, meal and bran together, and half baked upon the coals. Fiſh or fleſh, dried in the ſun, is frequently added to this; and now and then a piece of tough, freſh-killed deer.

Such

Such is the knowledge of the Americans, whether in things of an abſtruſer nature, or in the affairs of common life. And this, ſo far as we can learn, is the condition of all, without any conſiderable difference. But in point of religion, there is a very material difference between the Northern and the Southern Indians. Thoſe in the north are idolaters of the loweſt kind: If they do not worſhip the devil appearing in perſon (which many firmly believe they do, many think incredible) certainly they worſhip the moſt vile and contemptible idols. It were more excuſable if they only *turned the glory of the incorruptible God into the image of corruptible man*; yea, or *of birds, or four-footed beaſts, or reptiles*, or any creature which God has made. But their idols are more horrid and deformed than any thing in the viſible creation: and their whole worſhip is at once the higheſt affront to the divine, and diſgrace to the human nature.

On the contrary, the Indians of our ſouthern provinces do not appear to have any worſhip at all. By the moſt diligent enquiry from thoſe who had ſpent many years among them, I could never learn that any of the Indian nations, who border on Georgia and Carolina, have any public worſhip, of any kind: nor any private. For they have no idea of prayer. It is not without much difficulty that one can make any of them underſtand what is meant by prayer. And when

they do, they cannot be made to apprehend, that God will anſwer or even hear it. They ſay, "He that ſitteth in heaven is too high, he is too far off to hear us." In conſequence of which they leave him to himſelf, and manage their affairs without him. Only the Chicaſaws, of all the Indian nations, are an exception to this.

I believe, it will be found on the ſtricteſt enquiry, that the whole body of ſouthern Indians, as they have no letters and no laws, ſo properly ſpeaking, have no religion at all. So that every one does what he ſees good: and if it appears wrong to his neighbour, he uſually comes upon him unawares, and ſhoots or ſcalps him alive. They are likewiſe all (I could never find any exception) gluttons, drunkards, thieves, diſſemblers, liars. They are *implacable*, never forgiving an injury or affront, or being ſatisfied with leſs than blood. They are *unmerciful*, killing all whom they take priſoners in war, with the moſt exquiſite tortures. They are murderers of fathers, murderers of mothers, murderers of their own children: It being a common thing for a ſon to ſhoot his father or mother, becauſe they are old and paſt labour, and for a woman either to procure abortion, or to throw her child into the next river, becauſe ſhe will go to the war with her huſband. Indeed huſbands properly ſpeaking, they have none; for any man leaves his wife, ſo called, at pleaſure; who frequently

frequently in return, cuts the throats of all the children ſhe has had by him.

The Chicaſaws alone ſeem to have ſome notion of an intercourſe between man and a ſuperior being. They ſpeak much of their *beloved ones*; with whom they ſay, they converſe both day and night. But their *beloved ones* teach them to eat and drink from morning to night, and in a manner from night to morning: For they riſe at any hour of the night when they wake, and eat and drink as much as they can, and ſleep again. Their beloved ones likewiſe expreſsly command them, to torture and burn all their priſoners. Their manner of doing it is this: They hold lighted canes to their arms and legs, and ſeveral parts of their body, for ſome time, and then for a while they take them away. They alſo ſtick burning pieces of wood in their fleſh; in which condition they keep them from morning to evening. Such are at preſent the knowledge and virtue of the native Heathens, over another fourth of the known world.

4. In Aſia, however we are informed, that the caſe is widely different. For although the Heathens bordering on Europe, the thouſands and myriads of Tartars have not much to boaſt either as to knowledge or virtue; and although the numerous little nations under the Mogul who retain their original Heatheniſm, are nearly on a level with them, as are the inhabitants of the many large and populous iſlands in the eaſtern ſeas:

yet

yet we hear high encomiums of the Chineſe, who are as numerous as all theſe together: ſome late travellers aſſuring us, That China alone has fifty eight million of inhabitants. Now theſe have been deſcribed as men of the deepeſt penetration, the higheſt learning, and the ſtricteſt integrity. And ſuch doubtleſs they are, at leaſt with regard to their underſtanding, if we will believe their own proverb, "The Chineſe have two eyes, the Europeans one, and other men none at all."

* And one circumſtance, it muſt be owned is much in their favour: They live ſome thouſand miles off. So that if it were affirmed, That every Chineſe had literally three eyes, it would be difficult for us, to diſprove it. Nevertheleſs there is room to doubt even of their underſtanding: Nay, one of the arguments often brought to prove the greatneſs, to me clearly demonſtrates the littleneſs of it; namely, The thirty thouſand letters of their alphabet. To keep an alphabet of thirty hundred letters, could never be reconciled to common ſenſe: ſince every alphabet ought to be as ſhort, ſimple, and eaſy as poſſible. No more can we reconcile to any degree of common ſenſe, their crippling all the women in the empire, by a ſilly ſenſeleſs affectation of ſqueezing their feet, till they bear no proportion to their bodies: ſo that the feet of a woman at thirty, muſt ſtill be as ſmall as they would be naturally when four years old. But in order to ſee the true meaſure

of

of their underſtanding in the cleareſt light, let us look not at women or the vulgar, but at the nobility, the wiſeſt, the politeſt part of the nation. Look at the Mandarins, the glory of the empire, and ſee any, every one of them at his meals, not deigning to uſe his own hands, but having his meat put into his mouth, by two ſervants planted for that purpoſe, one on his right hand, the other on his left! O the deep underſtanding of the noble lubber that ſits in the midſt, and

"*Hiat, ceu pullus hirundinis!*"

Gapes, as the young ſwallow for his food.

Surely an Engliſh ploughman, or a Dutch ſailor, would have too much ſenſe to endure it. If you ſay, Nay, the Mandarin would not endure it, but that *it is a cuſtom:* I anſwer, Undoubtedly it is; but how came it to be a cuſtom? Such a cuſtom could not have begun, much leſs have become general, but through a general and marvellous want of common ſenſe.

What their learning is now, I know not: But notwithſtanding their boaſt of its antiquity, it was certainly very low and contemptible in the laſt century, when they were ſo aſtoniſhed at the ſkill of the French Jeſuits, and honoured them as almoſt more than human. And whatever progreſs they may have made ſince in the knowledge of aſtronomy, and other curious rather than uſe-

ful

ful ſciences, it is certain, they are ſtill utterly ignorant of what it moſt of all concerns them to know. They know not God any more than the Hottentots: They are all idolaters to a man. And ſo tenacious are they of their national idolatry, that even thoſe whom the French miſſionaries called converts, yet continued one and all, to worſhip Confucius, and the ſouls of their anceſtors. It is true, that when this was ſtrongly repreſented at Rome, by an honeſt Dominican who came from thence, a bull was iſſued out and ſent over into China, forbidding them to do it any longer. But the good fathers kept it privately among themſelves, ſaying, The Chineſe were not able to bear it.

Such is their religion, with reſpect to God. But are they not eminent for all ſocial virtues, all that have place between man and man? Yes, according to the accounts which ſome have given. According to theſe, they are the glory of mankind, and may be a pattern to all Europe. But have not we ſome reaſon to doubt, if theſe accounts are true? Are pride and lazineſs good ingredients of ſocial virtue? And can all Europe equal either the lazineſs or pride of the Chineſe nobility and gentry? Who are too ſtately or too indolent even to put the meat into their own mouths? Yet they are not too proud, or too indolent, to oppreſs, to rob, to defraud all that fall into their hands: How flagrant inſtances of this may any one find

even

even in the account of Lord Anſon's voyage? Exactly agreeing with the accounts given by all our countrymen, who have traded in any part of China: as well as with the obſervation made by a late writer, in his geographical grammar. "Trade and commerce, or rather cheating and over-reaching, is the natural bent and genius of the Chineſe. Gain is their god: They preſer this to every thing beſides. A ſtranger is in great danger of being cheated, if he truſts to his own judgment. And if he employs a Chineſe broker, it is well if he does not join with the merchant to cheat the ſtranger.

"Their laws oblige them to certain rules of civility, in their words and actions. And they are naturally a fawning, cringing generation: but the greateſt hypocrites on the face of the earth."

5. Such is the boaſted virtue of thoſe who are beyond all degrees of compariſon the beſt and wiſeſt of all the Heathens in Aſia. And how little preferable to them are thoſe in Europe? Rather, how many degrees beneath them? Vaſt numbers of theſe are within the borders of Muſcovy. But how amazingly ignorant? How totally void both of civil and ſacred wiſdom? How ſhockingly ſavage both in their tempers and manners? Their idolatry is of the baſeſt and vileſt kind. They not only worſhip the work of their own hands, but idols of the moſt horrid and deteſtable forms that men or devils could deviſe.

deviſe. Equally ſavage (or more ſo, if more can be) as is well-known, are the natives of Lapland; and indeed of all the countries which have been diſcovered to the north of Muſcovy or Sweden. In truth, the bulk of theſe nations ſeem to be conſiderably more barbarous, not only than the men near the Cape of Good-Hope, but than many tribes in the brute creation.

Thus have we ſeen what is the preſent ſtate of the Heathens in every part of the known world. And theſe ſtill make up, according to the preceding calculation, very near two-thirds of mankind. Let us now calmly and impartially conſider, What manner of men the Mahometans in general are.

6. An ingenious writer, who a few years ago publiſhed a pompous tranſlation of the Koran, takes great pains to give us a very favourable opinion both of Mahomet and his followers. But he cannot waſh the Ethiop white. After all, men who have but a moderate ſhare of reaſon, cannot but obſerve in his Koran, even as poliſhed by Mr. Sale, the moſt groſs and impious abſurdities. To cite particulars is not now my buſineſs. It may ſuffice to obſerve in general, That human underſtanding muſt be debaſed to an inconceivable degree, in thoſe who can ſwallow ſuch abſurdities as divinely revealed. And yet we know the Mahometans not only

condemn

condemn all who cannot ſwallow them to everlaſting fire; not only appropriate to themſelves the title of *Muſſulmen*, or *True Believers:* but even anathematiſe with the utmoſt bitterneſs, and adjudge to eternal deſtruction, all their brethren of the ſect of *Hali*, all who contend for a figurative interpretation of them.

* That theſe men then have no knowledge or love of God is undeniably manifeſt, not only from their groſs, horrible notions of him, but from their not loving their brethren. But they have not always ſo weighty a cauſe to hate and murder one another, as *difference of opinion.* Mahometans will butcher each other by thouſands, without ſo plauſible a plea as this. Why is it that ſuch numbers of Turks and Perſians have ſtabbed one another in cool blood? Truly, becauſe they differ in the manner of *dreſſing their head.* The Ottoman vehemently maintains, (for he has unqueſtionable *tradition* on his ſide) that a *Muſſulman* ſhould wear a *round turbant.* Whereas the Perſian inſiſts upon his liberty of conſcience, and will wear it *picked before.* So, for this wonderful reaſon, when a more plauſible one is wanting, they beat out each others brains from generation to generation.

It is not therefore ſtrange, that ever ſince the religion of Mahomet appeared in the world, the eſpouſers of it, particularly thoſe under the Turkiſh emperor, have been as wolves and tygers

to

to all other nations, rending and tearing all that fell into their mercileſs paws, and grinding them with their iron teeth: that numberleſs cities are raſed from the foundation, and only their name remaining: that many countries which were once as the garden of God, are now a deſolate wilderneſs; and that ſo many once numerous and powerful nations are vaniſhed away from the earth! Such was, and is at this day the rage, the fury, the revenge, of theſe deſtroyers of human-kind!

7. Proceed we now to the Chriſtian world. But we muſt not judge of Chriſtians in general, from thoſe who are ſcattered thro' the Turkiſh dominions, the Armenian, Georgian, Mengrelian Chriſtians: nor indeed from any others of the Greek communion. The groſs, barbarous ignorance, the deep, ſtupid ſuperſtition, the blind and bitter zeal, and the endleſs thirſt after vain jangling and ſtriſe of words, which have reigned for many ages in the Greek church, and well nigh baniſhed true religion from among them; make theſe ſcarce worthy of the Chriſtian name, and lay an inſuperable ſtumbling-block before the Mahometans.

8. Perhaps thoſe of the Romiſh communion may ſay, "What wonder, that this is the caſe with heretics? With thoſe who have erred from the Catholic faith, nay, and left the pale of the church?" But what is the caſe with them who have not left that church, and who retain the

the Roman faith ſtill? Yea, with the moſt zealous of all its patrons, the inhabitants of *Italy*, of Spain and Portugal? Wherein do they excel the *Greek* church, except in *Italianiſm*? received by tradition from their Heathen fathers, and diffuſed thro' every city and village. They may indeed praiſe chaſtity and rail at women, as loudly as their fore-father *Juvenal*. But what is the moral of all this?

"*Nonne putas melius, quod tecum puſio dormit?*"

This, it muſt be acknowledged, is the glory of the Romiſh church. Herein it does excel the Greek.

They excel it likewiſe in deiſm. Perhaps there is no country in the world, at leaſt, in that part of it, which bears the Chriſtian name, wherein ſo large a proportion of the men of education, are abſolute deiſts, if not athieſts, as Italy. And from hence the plague has ſpread far and wide; thro' France in particular. So that did not temporal motives reſtrian, no ſmall part of the French nobility and gentry, would pay no more regard to the Chriſtian revelation, than do the Mandarins in China.

*They excel ſtill more in murder, both private and publick. Inſtances of the former abound all over Italy, Spain and Portugal. And the frequency of ſhedding blood has taken away all that horror which otherwiſe might attend it.

Take

Take one inſtance of a thouſand. An Engliſh gentleman was ſome years ago at an entertainment in Breſcia, when one who was near him whiſpered a few words in his ear, which he did not well underſtand. He aſked his hoſt, "What did that gentleman mean by theſe words?" And was anſwered, "That he will murder you. And an Italian is never worſe than his word in this. You have no way but to be before-hand with him." This he rejected with abhorrence. But his hoſt, it ſeems, being not of ſo tender a conſcience ſent a ſtranger to him in the morning, who ſaid, "Sir, look out of your window, I have done his buſineſs. There he lies. You will pleaſe to give me my pay." He pulled out an handful of money, in great diſorder and cried, "There take what you will." The other replied, "Sir, I am a man of honour: I take only my pay:" took a ſmall piece of ſilver, and retired.

* This was *a man of honour* among the Chriſtians of the *Romiſh* church! And many ſuch are to be found all over Italy, whoſe trade it is, to cut throats; to ſtab, for hire, in cool blood. They have *men of conſcience* too. Such were two of the Catholic ſoldiers under the famous Duke of Alva, who broke into the houſe of a poor countryman in Flanders, butchered him and his wife with five or ſix children; and after they had finiſhed their work, ſet down, to enjoy the fruit of their labour. But in the midſt

of

of their meal, conſcience awaked. One of them ſtarted up in great emotion, and cried out, "O Lord! What have I done? As I hope for ſalvation I have eaten fleſh in Lent!"

* The ſame ſort of *conſcience* undoubtedly it was, which conſtrained the late moſt Chriſtian king, in defiance of the moſt ſolemn treaties, yea, of all ties, divine and human, moſt graciouſly to murder ſo many thouſands of his quiet unreſiſting ſubjects: to order his dragoons, wherever they found the Proteſtants worſhipping God, to fall in upon them, ſword in hand, without any regard to ſex or age. It was conſcience, no queſtion, which induced ſo many of the *dukes* of Savoy, notwithſtanding the pubilc faith engaged over and over, to ſhed the blood of their loyal ſubjects, the *Vaudois*, like water, to ravage their fields and deſtroy their cities. What but *conſcience* could move the good Catholics of a neighbouring kingdom in the laſt century, to murder (according to their own account) two hundred and fifteen thouſand proteſtants in ſix months! A coſtly ſacrifice this! What is an hecatomb, an hundred oxen, to two hundred thouſand men? And yet what is even this to the whole number of victims who have been offered up in Europe ſince the beginning of the reformation? Partly by war, partly by the inquiſition, and a thouſand other methods of Romiſh cruelty? No leſs within forty years, if the computation

tion of an eminent writer be juſt, than five and forty millions!

Such is the conſcience, ſuch the religion of Romiſh Chriſtians! Of their *inquiſition (the houſe of mercy* as it is moſt unfortunately called) I ſhould give ſome account, but that it has been largely deſcribed by others. Yet it may not be improper to give a ſpecimen of that mercy which they ſhew to thoſe under their care. At the *act of faith*, ſo called, which was celebrated ſome years ago, when Dr Geddes was in Portugal, a priſoner, who had been confined nine years, was brought out to execution. Looking up and ſeeing what he had not ſeen for ſo long a time, the ſun in the midſt of heaven, he cried out, "How can any who ſees that glorious creature worſhip any but the God that made it?" The *father* who attended, immediately ordered a gag to be run thro' his lip, that he might ſpeak no more.

See the Chriſtians, who have received all the advantages of education; all the helps of antient and morden learning! "Nay, but we have ſtill greater helps than them: we are *reformed* from the errors of popery: we *proteſt* againſt all thoſe novel corruptions, with which the church of Rome has polluted *antient* Chriſtianity. The enormites therefore of *Popiſh* countries, are not to be charged upon us: we are *Proteſtants*, and have nothing to do with the vices and villainies of *Romiſh* nations."

9. Have

9. Have we not? Are *Proteſtant* nations nothing concerned in thoſe melancholy reflections of Mr. Cowley. "If twenty thouſand naked Americans were not able to reſiſt the aſſaults of but twenty well-armed Spaniards, how is it poſſible for one honeſt man to defend himſelf againſt twenty thouſand knaves, who are all furniſhed *cap-a-pe* with the defenſive arms of worldly prudence, and the offenſive too of craft and malice? He will find no leſs odds than this againſt him, if he have much to do in human affairs. Do you wonder then that a virtuous man ſhould love to be alone? It is hard for him to be otherwiſe. He is ſo when he is among ten thouſand. Nor is it ſo uncomfortable, to be alone without any other creature, as it is to be alone in the midſt of wild beaſts. Man is to man all kind of beaſts, a fawning dog, a roaring lion, a thieving fox, a robbing wolf, a diſſembling crocodile, a treacherous decoy, and a rapacious vulture. The civilleſt, methinks of all nations are thoſe whom we account the moſt barbarous. There is ſome moderation and good-nature in the *Toupinambaltions*, who eat no men but their enemies: while we learned and polite and Chriſtian Europeans, like ſo many pikes and ſharks, prey upon every thing that we can ſwallow."

Are *Proteſtant* nations nothing concerned in that humourous, but terrible picture drawn by a late eminent hand? "He was perfectly

 aſtoniſhed

aſtoniſhed (and who would not, if it were the firſt time he had heard it?) at the hiſtorial account I gave him of our affairs during the laſt century: proteſting it was only an heap of conſpiracies, rebellions, murders, maſſacres; the very worſt effects that avarice, faction, hypocriſy, perfidiouſneſs, cruelty, rage, madneſs, hatred, envy, luſt, malice and ambition could produce.—— Even in times of peace, how many innocent and excellent perſons, have been condemned to death or baniſhment, by great miniſters practiſing upon the corruption of judges, and the malice of factions? How many villains have been exalted to the highieſt places of truſt, power, dignity and profit? By what methods have great numbers in all countries procured titles of honour and vaſt eſtates? Perjury, oppreſſion, ſubornation, fraud, pandariſm were ſome of the moſt excuſable. For many owed their greatneſs to ſodomy or inceſt: others, to the proſtituting of their own wives or daughters; others, to the betraying of their country, or their prince: more, to the perverting of juſtice to deſtroy the innocent." Well might that keen author add, " If a creature pretending to reaſon can be guilty of ſuch enormities, certainly the corruption of that faculity is far worſe than brutality itſelf."

Now are Popiſh nations only concerned in this? Are the Proteſtant quite clear? Is there no ſuch thing among them (to take one inſtance only)

only) as " perverting of juſtice," even in public courts of judicature? Can it not be ſaid in any Proteſtant country, *" There is a ſociety of men among us, bred up from their youth in the art of proving, according as they are paid, by words multiplied for the purpoſe, that white is black and black is white? For example: if my neighbour has a mind to my cow, he hires a lawyer to prove that he ought to have my cow from me. I muſt hire another, to defend my right, it being againſt all rules of law, that a man ſhould ſpeak for himſelf. In pleading they do not dwell on the merits of the cauſe, but upon circumſtances foregin thereto. For inſtance: they do not take the ſhorteſt method to know, what title my adverſay has to my cow: but whether the cow be red or black, her horns long or ſhort; whether the field ſhe graze in be round or ſquare, and the like. After which they adjourn the cauſe from time to time, and in ten or twenty years time come to an iſſue. This ſociety likewiſe has a peculiar cant and jargon of their own, in which all their laws are written. And theſe they take ſpecial care to multiply: whereby they have ſo confounded truth and falſhood, right and wrong, that it will take twelve years to decide, whether the field left me by my anceſtors for ſix generations, belong to me or to one three hundred miles off."

Is it in Popiſh countries only that it can be ſaid, " It does not appear, that any one per-

fection is required toward the procurement of any one ſtation among you: much leſs, that men are *ennobled* on account of their virtue; that prieſts are advanced for their piety or learning, judges for their integrity, ſenators for the love of their country, or counſellors for their wiſdom."

10. *But there is a ſtill greater and more undeniable proof, that the very foundations of all things, civil and religious, are utterly out of courſe, in the Chriſtian as well as the Heathen world. There is a ſtill more horrid reproach to the Chriſtian name, yea, to the name of man, to all reaſon and humanity. There is war in the world! War between men! War between Chriſtians! I mean between thoſe that bear the name of Chriſt, and profeſs to *walk as he alſo walked.* Now who can reconcile war, I will not ſay to religion, but to any degree of reaſon or common ſenſe?

But is there not a cauſe? O yes, "The cauſes of war (as the ſame writer obſerve) are innumerable. Some of the chief are theſe: the ambition of princes; or the corruption of their miniſters. Difference of opinion; as whether *fleſh* be *bread*, or *bread* be *fleſh?* Whether the juice of the grape be *blood* or *wine*? What is the beſt colour for a coat, whether black, white, or grey; and whether it ſhould be long or ſhort? Whether narrow or wide? Nor are there any

any wars ſo furious, as thoſe occaſioned by ſuch difference of opinions.

* " Sometimes two princes make war, to decide which of them ſhall diſpoſſeſs a third of his dominions. Sometimes a war is commenced, becauſe another prince is too ſtrong: ſometimes becauſe he is too weak. Sometimes our neighbours want the things which we have, or have the things which we want. So both fight, until they take ours, or we take theirs. It is a reaſon for invading a country, if the people have been waſted by famine, deſtroyed by peſtilence, or embroiled by faction: or to attack our neareſt ally, if part of his land would make our dominions more round and compact.

" Another cauſe of making war is this. A crew are driven by a ſtorm they know not where; at length they make land and go aſhore, they are entertained with kindneſs. They give the country a new name; ſet up a ſtone or rotten plank for a memorial; murder a dozen of the natives, and bring away a couple by force. Here commences a new *right of dominion*; ſhips are ſent, and the natives driven out or deſtroyed. And this is done to civilize and convert a barbarous and idolatrous people."

* But whatever be the cauſe, let us calmly and impartially conſider the thing itſelf. Here are forty thouſand men gathered together on this plain. What are they going to do? See there are thirty or forty thouſand more at a little diſ-

tance. And theſe are going to ſhoot them thro' the head or body, to ſtab them, or ſplit their ſculls, and ſend moſt of their ſouls into everlaſting fire, as faſt as poſſibly they can. Why ſo, what harm have they done to them? O none at all. They do not ſo much as know them. But a man, who is king of France, has a quarrel with another man, who is king of England. So theſe Frenchmen are to kill as many of theſe Engliſhmen as they can, to prove the king of France is in the right. Now what an argument is this? What a method of proof? What an amazing way of deciding controverſies? What muſt mankind be, before ſuch a thing as war could ever be known, or thought of upon earth? How ſhocking, how inconceivable a want muſt there have been of common underſtanding, as well as common humanity, before any two governors, or any two nations in the univerſe, could once think of ſuch a method of deciſion? If then all nations, Pagan, Mahometan and Chriſtian, do in fact make this their laſt reſort: what farther proof do we need of the utter degeneracy of all nations, from the plaineſt principles of reaſon and virtue? Of the abſolute want both of common ſenſe and common humanity, which runs through the whole race of mankind?

* In how juſt and ſtrong a light is this placed by the writer cited before? "I gave him a deſcription of cannons, muſkets, piſtols, ſwords, bayonets:

bayonets: of ſieges, attacks, mines, countermines, bombardments; of engagements by ſea and land: ſhips ſunk with a thouſand men, twenty thouſand killed on each ſide, dying groans, limbs flying in the air: ſmoke, noiſe, trampling to death under horſes feet, flight, purſuit, victory: fields ſtrewed with carcaſes left for food to dogs and beaſts of prey: and farther, of plundering, ſtripping, raviſhing, burning and deſtroying. I aſſured him, I had ſeen an hundred enemies blown up at once in a ſiege, and as many in a ſhip, and beheld the dead bodies drop down in pieces from the clouds to the great diverſion of the ſpectators."

* Is it not aſtoniſhing, beyond all expreſſion, that this is the naked truth? That within a ſhort term of years, this has been the real caſe, in almoſt every part of even the Chriſtian world? And mean while we gravely talk of the "Dignity of our nature," in its preſent ſtate! This is really ſurprizing, and might eaſily drive even a well-tempered man to ſay, "One might bear with men, if they would be content with thoſe vices and follies to which nature has entitled them. I am not provoked at the ſight of a pick-pocket, a gameſter, a politician, a ſuborner, a traitor, or the like. This is all according to the natural courſe of things. But when I behold a lump of deformity and diſeaſes, both in body and mind ſmitten with pride, it breaks all the meaſures of my patience. Neither ſhall I ever be

able to comprehend, how such an animal and such a vice can tally together."

* And surely all our declamations on the strength of human reason, and the eminence of our virtues, are no more than the cant and jargon of pride and ignorance, so long as there is such a thing as war in the world. Men in general can never be allowed to be reasonable creatures, till they know not war any more. So long as this monster stalks uncontrolled, where is reason, virtue, humanity? They are utterly excluded; they have no place: they are a name, and nothing more. If even an Heathen were to give an account of an age, wherein reason and virtue reigned, he would allow no war to have place therein. So Ovid of the golden age.

Nondum præcipites cingebant oppida fossæ:
Non galeæ, non ensis erat. Sine militis usu
Mollia securæ peragebant otia gentes.

Steep ditches did not then the towns surround,
Nor glitt'ring helm, nor slaught'ring sword was found.
Nor arms had they to wield, nor wars to wage,
But peace and safety crown'd the blissful age.

11. How far is the world at present from this state? Yet when we speak of the folly and wickedness of mankind, may we not except our own country,

country, Great-Britain and Ireland? In these we have such advantages, for improvement both in knowledge and virtue, as scarce any other nation enjoys. We are under an excellent constitution, which secures both our religious and civil liberty. We have religion taught in its primitive purity, its genuine, native simplicity. And how it prospers among us, we may know with great ease and certainty. For we depend not on hearsay, on the report of others, or on subtle and uncertain reasonings, but may see every thing with our own eyes, and hear it with our own ears. Well then, to make all the allowance possible, we will suppose mankind in general, to be on a level, with regard to knowledge and virtue, even with the inhabitants of our fortunate islands: and take our measure of them, from the present undeniable state of our own countrymen.

* In order to take a thorough survey of these, let us begin with the lowest, and proceed upward. The bulk of the natives of Ireland are to be found in or near their little cabins throughout the kingdom, most of which are their own workmanship, consisting of four earthen walls, covered with straw or sods, with one opening in the side-wall, which serves at once for door, window and chimney. Here in one room are the cow and pig, the woman with her children, and the master of the family. Now what knowledge have these rational animals? They know

to plant and boil their potatoes, to milk their cow, and to put their cloaths on and off, if they have any beſides a blanket. But other knowledge they have none, unleſs in religion. And how much do they know of this? A little more than the Hottentots, and not much. They know the names of God, and Chriſt, and the Virgin Mary. They know a little of St. Patrick, the pope, and the prieſt: how to tell their beads, to ſay *Ave Maria* and *Pater Noſter:* to do what penance they are bid, to hear maſs, confeſs, and pay ſo much *for the pardon of their ſins.* But as to the nature of religion, the life of God in the ſoul, they know no more (I will not ſay, than the prieſt, but) than the beaſts of the field.

And how very little above theſe are the numerous inhabitants of the northern parts of Scotland, or of the iſlands which lie either on the weſt, or the north ſide of that kingdom? What knowledge have theſe? And what religion? Their religion uſually lies in a ſingle point, in implicitly believing the head of their clan, and implicitly doing what he bids. † Meantime they are, one and all, as ignorant of rational, ſcriptural religion as of Algebra: and altogether as far from the practice, as from the theory of it.

" But it is not ſo in England. The very loweſt of the people are here better inſtructed." I ſhould be right glad to find it ſo: But I doubt a fair

† By a late act of parliament there is an happy alteration made in this particular.

a fair trial will ſhew the contrary. I am afraid we may ſtill ſay, of thouſands, myriads of peaſants, men, women, and children, throughout our nation

" Wild as the untaught Indian's brood,
The Chriſtian ſavages remain;
Strangers, yea, enemies to God,
They make thee ſpend thy blood in vain."

The generality of Engliſh peaſants are not only groſly, ſtupidly, I had almoſt ſaid, brutiſhly ignorant, as to all the arts of this life, but eminently ſo, with regard to religion and the life to come. Aſk a countryman, What is faith? What is repentance? What is holineſs? What is true religion? And he is no more able to give you an intelligible anſwer, than if you were to aſk him about the North-eaſt Paſſage. Is there then any poſſibility that they ſhould practiſe what they know nothing of? If religion is not even in their heads, can it be in their hearts or lives? It cannot. Nor is there the leaſt ſavour thereof, either in their tempers or converſation. Neither in the one, nor the other do they riſe one jot above the pitch of a Turk or an Heathen.

Perhaps it will be ſaid, " Whatever the clowns in the midland counties are, the people near the ſea-coaſts are more civilized." Yes, great numbers of them are, in and near all our ports: many thouſands there are civilized by ſmuggling. The numbers concerned herein upon all our coaſts, are

far greater than can be imagined. But what reason, and what religion have these that trample on all laws, divine and human, by a course of thieving, or receiving stolen goods, of plundering their king and country? I say king and country: seeing whatever is taken from the king, is in effect taken from the country, who are obliged to make up all deficiencies in the royal revenue. These are therefore general robbers. They rob you and me, and every one of their countrymen: seeing had the king his due customs, a great part of our taxes might be spared. A smuggler then (and in proportion every seller or buyer, of uncustomed goods, is a thief of the first order, a highwayman or pickpocket of the worst sort. Let not any of those prate about reason or religion. It is an amazing instance of human folly, that every government in Europe does not drive these vermin away into lands not inhabited.

We are all indebted to those detachments of the army, which have cleared some of our coasts of those public nuisances. And indeed many of that body have in several respects deserved well of their country. Yet can we say of *the soldiery* in general, that they are men of reason and religion? I fear not. Are not the bulk of them void of almost all knowledge, divine and human? And is their virtue more eminent than their knowledge? But I spare them. May God

be

be merciful to them! May he be glorified by their reformation, rather than their deſtruction!

Is there any more knowledge or virtue in that vaſt body of men (ſome hundred thouſands) the *Engliſh ſailors?* Surely no. It is not without cauſe, that a ſhip has been called "a floating hell." What power, what form of religion is to be found in nine out of ten, ſhall I ſay? Or ninety-nine out of an hundred, either of our merchantmen or men of war? What do the men in them think or know about religion? What do they practiſe? Either ſailors or marines? I doubt whether any Heathen ſailors, in any country or age, Greek, Roman, or Barbarian, ever came up to ours, for profound ignorance and bare-faced, ſhameleſs, ſhocking impiety. Add to theſe, out of our renowned metropolis, the whole brood of porters, draymen, carmen, hackney-coachmen, and I am ſorry to ſay, noblemen and gentlemen's footmen (together making up ſome thouſands) and you will have ſuch a collection of *knowing* and *pious* Chriſtians as all Europe cannot exceed.

"But all men are not like theſe." No, it is pity they ſhould. And yet how little better are the retailers of brandy or gin, the inhabitants of blind ale-houſes, the oyſter-women, fiſh-wives, and other good creatures about Billinſgate, and the various clans of pedlars and hawkers, that patrol through the ſtreets, or ply in Rag-fair, and

and other places of public reſort. Theſe likewiſe amount to ſeveral thouſands, even within the bills of mortality. And what knowledge have they? What religion are they of? What morality do they practiſe?

"But theſe have had no advantage of education, many of them ſcarce being able to write or read." Proceed we then to thoſe who have had theſe advantages, the *officers of* the *exciſe* and *cuſtoms*. Are theſe in general men of reaſon? Who think with clearneſs and connection, and ſpeak pertinently on a given ſubject? Are they men of religion? Sober, temperate? Fearing God, and working righteouſneſs? Having a conſcience void of offence toward God and toward man? How many do you find of this kind among them? Men that fear an oath, that fear perjury more than death? That would die rather than neglect any part of that duty which they have ſworn to perform? That would ſooner be torn in pieces, than ſuffer any man, under any pretence, to defraud his majeſty of his juſt right? How many of them will not be deterred from doing their duty, either by fear or favour? Regard no threatnings in the execution of their office, and accept no bribes, called *preſents?* Theſe only are wiſe and honeſt men. Set down all the reſt as having neither religion nor ſound reaſon.

"But ſurely *tradeſmen* have." Some of them have both: and in an eminent degree. Some of

of our traders are an honour to the nation. But are the bulk of them so? Are a vast majority of our tradesmen, whether in town or country, I will not say, religious, but honest men? Who shall judge whether they are or no? Perhaps you think St. Paul is too strict. Let us appeal then to Cicero, an honest Heathen. Now, when he is laying down rules of honesty between man and man, he proposes two cases.

1. * Antisthenes brings a ship-load of corn to Rhodes, at a time of great scarcity. The Rhodians flock about him to buy. He knows that five other ships laden with corn will be there to-morrow. Ought he to tell the Rhodians this, before he sells his own corn? Undoubtedly he ought, says the Heathen. Otherwise he makes a gain of their ignorance, and so is no better than a thief or a robber.

2. * A Roman nobleman comes to a gentleman to buy his house, who tells him, "There is another going to be built near it, which will darken the windows," and on that account makes a deduction in the price. Some years after, the gentleman buys it of him again. Afterward he sues the nobleman for selling it without telling him first, that houses were built near, which darkened the windows. The nobleman pleads, "I thought he knew it." The judge asks, Did you tell him or not? And on his owning, he did not, determines, "This is contrary to the the law, *Ne quid dolo malo fiat*," (let nothing be done

done fraudulently) and sentences him immediately to pay back part of the price.

Now, how many of our *tradesmen* come up to the Heathen standard of honesty? Who is clear of *Dolus malus?* Such fraud as the Roman judge would immediately have condemned? Which of our countrymen would not have sold his corn or other wares at the highest price he could? Who would have sunk his own market, by telling his customers there would be plenty the next day? Perhaps scarce one in twenty. That one the Heathen would have allowed to be an honest man. And every one of the rest, according to his sentence, is "no better than a thief or a robber."

I must acknowledge, I once believed the body of *English merchants* to be men of the strictest honesty and honour. But I have lately had more experience. Whoever wrongs the widow and fatherless, knows not what honour or honesty means. And how very few are there that will scruple this? I could relate many flagrant instances.

But let one suffice. A merchant dies in the full course of a very extensive business. Another agrees with his widow, that provided she will recommend him to her late husband's correspondents, he will allow her yearly such a proportion of the profits of the trade. She does so, and articles are drawn, which she lodges with an

an eminent man. This eminent man positively refuses to give them back to her; but gives them to the other merchant, and so leaves her entirely at his mercy. The consequence is, the other says, there is no profit at all. So he does not give her a groat. Now where is the honesty or honour, either of him who made the agreement, or him who gave back the articles to him?

That there is honour, nay, and honesty to be found in another body of men, among the gentlemen of the *law*, I firmly believe, whether *Attorneys*, *Solicitors*, or *Counsellors*. But are they not thinly spread? Do the generality of Attorneys, and Solicitors in Chancery, love their neighbour as themselves? And do to others, what (if the circumstance were changed) they would have others do to them? Do the generality of *Counsellors* walk by this rule? And by the rules of justice, mercy, and truth? Do they use their utmost endeavours, do they take all the care which the nature of the thing will allow, to be assured that a cause is just and good, before they undertake to defend it? Do they never knowingly defend a bad cause, and so make themselves accomplices in wrong and oppression? Do they never deliver the poor *into* the hand of his oppressor, and see that such as are in necessity have not right? Are they not often the means of with-holding bread from the hungry, and raiment from the naked? Even when it is their own, when they have a clear right thereto, by the

the law both of God and man? Is not this effectually done in many cafes, by protracting the fuit from year to year? I have known a friendly bill preferred in Chancery, by the conſent of all parties; the manager aſſuring them, a decree would be procured in two or three months. But although ſeveral years are now elapſed, they can ſee no land yet. Nor do I know, that we are a jot nearer the concluſion than we were the firſt day. Now where is the honeſty of this? Is it not picking of pockets, and no better? A lawyer who does not finiſh his client's ſuit, as ſoon as it can be done, I cannot allow to have more honeſty (though he has more prudence) than if he robbed him on the highway.

" But whether lawyers are, or no, ſure the Nobility and Gentry are all men of reaſon and religion." If you think they are all men of religion, you think very differently from your maſter, who made no exception of time or nation, when he uttered that weighty ſentence, *How difficultly ſhall they that have riches enter into the kingdom of heaven!* And when ſome who ſeem to have been of your judgment, were greatly aſtoniſhed at his ſaying: inſtead of retracting or ſoftening he adds, *Verily, I ſay unto you, it is eaſier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.* You think differently from St. Paul, who declares, in thoſe remarkable words, verified in all

all ages, *Not many rich men, not many noble are called:* and obey the heavenly calling. So many ſnares ſurround them, that it is the greateſt of all miracles, if any of them have any religion at all. And if you think they are all men of ſound reaſon, you do not judge by fact and experience. Much money does not imply much ſenſe; neither does a good eſtate inſer a good underſtanding. As a gay coat may cover a bad heart, ſo a fair peruke may adorn a weak head. Nay a critical judge of human nature, avers that this is generally the caſe. He lays it down as a rule

Senſus communis in illa
Fortuna rarus.

" Common ſenſe is rarely found in men of fortune." " A rich man, ſays he, has liberty to be a fool. His fortune will bear him out." *Stultitiæm patiuntur opes:* But *Tibi parvula res eſt.* " You have little money, and therefore ſhould have common ſenſe."

I would not willingly ſay any thing concerning thoſe whom the providence of God has alotted for *guides* to others. There are many thouſands of theſe in the eſtabliſhed church: Many, among diſſenters of all denominations. We may add, ſome thouſand of Romiſh prieſts, ſcattered thro' England, and ſwarming in Ireland. Of theſe therefore I would only aſk, " Are they all moved by the Holy Ghoſt, to take upon them

that

that office and miniſtry?" If not, they do not *enter by the door into the ſheep-fold*; they are not ſent of God. Is their *eye ſingle*? Is it their ſole intention in all their miniſtrations, to glorify God and to ſave ſouls? Otherwiſe, *the light which is in them is darkneſs*. And if it be, *how great is that darkneſs?* Is their *heart right with* God? Are their *affections ſet on things above, not on things of the earth?* Elſe how will they themſelves go one ſtep in the way, wherein they are to guide others? Once more; *Are they holy in all manner of converſation, as he who hath called them is holy?* If not, with what face can they ſay to the flock, *Be ye followers of me, as I am of* Chriſt?

12. We have now taken a curſory view of the preſent ſtate of mankind in all parts of the habitable world, and ſeen in a general way, what is their real condition, both with regard to knowledge and virtue. But becauſe this is not ſo pleaſing a picture, as human pride is accuſtomed to draw: and becauſe thoſe who are prepoſſeſt with high notions of their own beauty, will not eaſily believe, that it is taken from the life; I ſhall endeavour to place it in another view, that it may be certainly known, whether it reſembles the original. I ſhall deſire every one who is willing to know mankind, to begin his enquiry at home. Firſt, let him ſurvey himſelf; and then go on, ſtep by ſtep, among his neighbours.

I aſk

I aſk then, firſt, are you throughly pleaſed with yourſelf? Say you, who is not? Nay I ſay, who is? Do you obſerve nothing in yourſelf which you diſlike? Which you cannot cordially approve of? Do you never think too well of yourſelf? Think yourſelf wiſer, better and ſtronger, than you appear to be upon the proof? Is not this pride? And do you approve of pride? ——Was you never angry without a cauſe? Or farther than that cauſe required? Are you not apt to be ſo? Do you approve of this? Do not you frequently reſolve againſt it? And do not you break thoſe reſolutions again and again? Can you help breaking them? If ſo, why do you not?——Are not you prone to *unreaſonable deſires*, either of pleaſure, praiſe, or money? Do not you catch yourſelf deſiring things not worth a deſire: and other things more than they deſerve? Are all your deſires proportioned to the real, intrinſic value of things? Do not you know and feel the contrary? Are not you continually liable to *fooliſh and hurtful deſires?* And do not you frequently relapſe into them, knowing them to be ſuch: knowing that they have before *pierced you through with many ſorrows?* Have you not often reſolved againſt theſe deſires? And as often broke your reſolutions? Can you help breaking them? Do ſo: help it if you can: and if not, own your helpleſſneſs.

* Are you throughly pleaſed with your own life? *Nihilne vides quod nolis?* Do you obſerve nothing

nothing there which you diſlike? I preſume you are not too ſevere a judge here. Nevertheleſs I aſk, are you quite ſatisfied, from day to day, with all you ſay or do? Do you *ſay* nothing, which you afterwards wiſh you had not ſaid? *Do* nothing, which you wiſh you had not done? Do you never ſpeak any thing contrary to truth or love? Is that right? Let your own conſcience determine. Do you never do any thing contrary to juſtice or mercy? Is that well done? You know it is not. Why then do you not amend? *Moves, ſed nil promoves.* You reſolve and reſolve, and do juſt as you did before.

Your *wife* however is wiſer and better than you. Nay, perhaps you do not think ſo. Poſſibly you ſaid once

"*Thou haſt no faults, or I no faults can ſpy;*
Thou art all beauty, or all blindneſs I."

But you do not ſay ſo now: ſhe is not without faults: and you can ſee them plain enough. You ſee more faults than you deſire, both in her temper and behaviour. And yet you cannot mend them: and ſhe either cannot or will not. And ſhe ſays the very ſame of *you*.—Do your parents or her's live with you? And do not they too exerciſe your patience? Is nothing in their temper or behaviour that gives you pain? Nothing which you wiſh to have altered? Are you a parent yourſelf? Parents in general are not apt

to

to think too meanly of their own dear offspring. And probably at ſometimes you admire your's more than enough; you think there are none ſuch. But do you think ſo, upon cool reflection? Is the behaviour of all your *children*, of moſt, of any of them, juſt ſuch as you would deſire? Toward yourſelf, toward each other, and toward all men? Are their tempers juſt ſuch as you would wiſh; loving, modeſt, mild and teachable? Do you obſerve no ſelf-will, no paſſion, no ſtubbornneſs, no ill-nature or ſurlineſs among them? Did you not obſerve more or leſs of theſe in every one of them, before they were two years old? And have not thoſe ſeeds ever ſince grown up with them, till they have brought forth a plentiful harveſt?

Your *ſervants* or *prentices* are probably older than your children. And are they wiſer and better? Of all thoſe who have ſucceeded each other for twenty years, how many were good ſervants? How many of them did their work *unto the Lord, not as pleaſing man but God?* How many did the ſame work, and in as exact a manner, behind your back as before your face? They that did not were knaves; they had no religion; they had no morality. Which of them ſtudied *your* intereſt in all things, juſt as if it had been his own? I am afraid, as long as you have lived in the world, you have ſeen few of theſe black ſwans yet.

Have

Have you had better ſucceſs with the *journeymen* and *labourers*, whom you occaſionally employ? Will they do the ſame work if you are at a diſtance, which they do while you are ſtanding by? Can you depend upon their uſing you, as they would you ſhould uſe them? And will they do this, not ſo much for gain, as for conſcience ſake? Can you truſt them as to the price of their labour? Will they never charge more than it is fairly worth? If you have found a ſet of ſuch workmen, pray do not conceal ſo valuable a treaſure; but immediately advertiſe the men and their places of abode, for the common benefit of your countrymen.

Happy you, who have ſuch as theſe about your houſe! And are your *neighbours* as honeſt and loving as they? They who live either in the ſame, or in the next houſe: do theſe love you as themſelves? And do to *you* in every point, as they would have you do to *them?* Are they guilty of no untrue or unkind ſayings, no unfriendly actions towards you? And are they (as far as you ſee or know) in all other reſpects, reaſonable and religious men? How many of your neighbours anſwer this character? Would it require a large houſe to contain them?

* But you have intercourſe not with the next neighbours only, but with ſeveral *tradeſmen*. And all very honeſt: are they not? You may eaſily make a trial. Send a child or a countryman to one of their ſhops. If the ſhopkeeper

is

is an honeſt man, he will take no advantage of the buyer's ignorance. If he does, he is no honeſter than a thief. And how many tradeſmen do you know who would ſcruple it.

* Go a little farther. Send to the market for what you want. "What is the loweſt price of this?" "Five ſhillings, Sir." "Can you take no leſs?" "No, upon my word. It is worth it every penny." An hour after he ſells it for a ſhilling leſs. And it is really worth no more. Yet is not this the courſe (a few perſons excepted) in every market throughout the kingdom? Is it not generally, though not always, cheat that cheat can? Sell as dear as you can, and buy as cheap? And what are they who ſteer by this rule better than a company of *Newgate-birds?* Shake them all together; for there is not a grain of honeſty among them.

But are not your own *tenants* at leaſt, or your *landlord*, honeſt men? You are perſuaded they are. Very good: remember then an honeſt man's word is as good as his bond. You are preparing a receipt or writing for a ſum of money, which you are going to pay or lend to this honeſt man. Writing! What need of that? You do not fear he ſhould die ſoon. You did not once think of it. But you do not care to to truſt him without it; that is, you are not ſure but he is a meer knave. What, your landlord? Who is a juſtice of peace! It may be a judge; nay, a member of parliament: poſſibly a peer

of the realm! And cannot you truſt this honourable (if not right honourable) man, without a paltry receipt? I do not aſk whether he is an whoremonger, an adulterer, a blaſphemer, a proud, a paſſionate, a revengeful man. This it may be his neareſt friends will allow: but do you ſuſpect his honeſty too?

13. Such is the ſtate of the *Proteſtant Chriſtians* in *England*. Such their virtue from the leaſt to the greateſt, if you take an impartial ſurvey of your parents, children, ſervants, labourers, neighbours, of tradeſmen, gentry, nobility. What then can we expect from *Papiſts?* What from *Jews*, *Mahometans*, *Heathens?*

And it may be remarked, that this is the plain, glaring, apparent condition of humankind. It ſtrikes the eye of the moſt careleſs, inaccurate obſerver, who does not trouble himſelf with any more then their outſide. Now it is certain the generality of men do not wear their worſt ſide outward. Rather, they ſtudy to appear better than they are, and to conceal what they can of their faults. What a figure then would they make, were we able to touch them with Ithuriel's ſpear? What a proſpect would there be, could we anticipate the tranſactions of the great day? Could we *bring to light the hidden things of darkneſs, and make manifeſt the thoughts and intents of the heart?*

This is the plain, naked fact, without any extenuation on the one hand or exaggeration on the

the other. The preſent ſtate of the moral world is as conſpicuous as that of the natural. Ovid ſaid no more concerning both near 2000 years ſince, than is evidently true at this day. Of the natural world he ſays (whether this took place at the fall of man, or about the time of the deluge)

Jupiter antiqui contraxit tempora veris,
Perq; hiemes, æſtuſq; & inæquales autumnos,
Et breve ver ſpatiis exegit quatuor annum.

The God of nature, and her ſovereign king,
Shorten'd the primitive perennial ſpring:
The ſpring gave place, no ſooner come than paſt,
To ſummer's heat, and winter's chilling blaſt;
And autumn ſick, irregular and uneven:
While the ſad year thro' different ſeaſons driven
Obey'd the ſtern decree of angry heaven.

And a man may as modeſtly deny, that ſpring and ſummer, autumn and winter ſucceed each other, as deny one article of the enſuing account of the moral world.

Irrupit venæ pejoris in ævum
Omne nefas: fugere pudor, verumq; fideſq;
In quorum ſubiere locum fraudeſq; doliq;
Inſidiæq; & vis, & amor ſceleratus habendi:

A flood of general wickedneſs broke in
At once, and made the iron age begin:
Virtue and truth forſook the faithleſs race,
And fraud and wrong ſucceeded in their place.
Deceit and violence, the dire thirſt of gold,
Luſt to poſſeſs, and rage to have and hold.

What country is there now upon earth, in Europe, Aſia, Africa or America, be the inhabitants Pagans, Turks or Chriſtians, concerning which we may not ſay,

Vivitur ex rapto: non hoſpes ab hoſpite tutus:
Filius ante diem patrios inquirit in annos,
Victa jacet pietas; & virgo cæde madentes
Ultima cæleſtum terras aſtræa reliquit.

They live by rapine. The unwary gueſt
Is poiſon'd at the inhoſpitable feaſt.
The ſon, impatient for his father's death,
Numbers his years, and longs to ſtop his breath;
Extinguiſh'd all regard for God and man:
And juſtice, laſt of the celeſtial train,
Spurns the earth drench'd in blood, and flies to heaven again.

14. Univerſal miſery is at once a conſequence and a proof of this univerſal corruption. Men are unhappy, (how very few are the exception?) becauſe thy are unholy. *Culpum pœna premit comes.* Pain accompanies and follows ſin. Why is the earth ſo full of complicated diſtreſs? Becauſe

cauſe it is full of complicated wickedneſs. Why are not you happy? Other circumſtances may concur: but the main reaſon is, becauſe you are not holy. It is impoſſible in the nature of things, that wickedneſs can conſiſt with happineſs. A Roman Heathen tells the Engliſh Heathens, *Nemo malus felix*: no vicious man is happy. And if you are not guilty of any groſs outward vice, yet you have vicious tempers: and as long as theſe have power in your heart, true peace has no place. You are proud; you think too highly of yourſelf. You are paſſionate; often angry without reaſon. You are ſelf-willed; you would have your own will, your own way in every thing; that is plainly, you would rule over God and man; you would be the governor of the world. You are daily liable to unreaſonable deſires: ſome things you deſire that are no way deſirable: others which ought to be avoided, yea abhorred, at leaſt as they are now circumſtanced. And can a proud or a paſſionate man be happy? Oh no: experience ſhews it impoſſible. Can a man be happy, who is full of ſelf-will? Not unleſs he can dethrone the moſt High. Can a man of unreaſonable deſires be happy? Nay, they *pierce* him *through with many ſorrows*.

I have not touch'd upon envy, malice, revenge, covetouſneſs, and other groſs vices. Concerning theſe it is univerſally agreed, by all thinking men, Chriſtian or Heathen, that a man can no more be happy, while they lodge in his boſom,

than if a vulture was gnawing his liver. It is supposed indeed, that a very small part of mankind, only the vilest of men are liable to these. I know not that: but certainly this is not the case with regard to pride, anger, self-will, foolish desires. Those who are not accounted bad men, are by no means free from these. And this alone, (were they liable to no other pain) would prevent the generality of men, rich and poor, learned and unlearned, from ever knowing what happiness means.

15. You think however you could bear yourself pretty well; but you have such an husband, or wife, such parents and children as are intolerable! One has such a tongue, the other so perverse a temper! The language of these, the carriage of those, is so provoking! Otherwise you should be happy enough. True, if both you and they were wise and virtuous. Mean-while, neither the vices of your family, nor your own will suffer you to rest.

Look out of your own doors: *is there any evil in the city, and* sin *hath not done it?* Is there any misfortune or misery to to be named, whereof it is not either the direct or remote occasion? Why is it that the *friend* or *relation* for whom you are so tenderly concerned, is involved in so many troubles? Have not you done *your* part toward making them happy? Yes, but they will not do their own: one has no management, no frugality, or no industry. Another is too fond of

pleasures.

pleasure. If he is not what is called scandalously vicious, he loves wine, women or gaming. And to what does all this amount? He might be happy; but *sin* will not suffer it.

Perhaps you will say, nay, he is not in fault, he is both frugal and diligent. But he has fallen into the hands of those, who have imposed upon his good-nature. Very well; but still sin is the cause of his misfortunes. Only it is another's, not his own.

* If you enquire into the troubles under which your neighbour, your acquaintance, or one you casually talk with, labours, still you will find the far greater part of them arise, from some fault either of the sufferer or of others. So that still sin is at the root of trouble, and it is unholiness which causes unhappiness.

And this holds as well with regard to families, as with regard to individuals. Many families are miserable through want. They have not the conveniences, if the necessaries of life. Why have they not? Because they will not work: were they diligent they would want nothing. Or if not idle, they are wasteful: they squander away in a short time, what might have served for many years. Others indeed are diligent and frugal too; but a treacherous friend, or a malicious enemy has ruined them: or they groan under the hand of the oppressor: or the extortioner has entered into their labours. You see then, in all these cases, want, (though in various ways) is the ef-

ſect of ſin. But is there no rich man near? None that could relieve theſe innocent ſufferers, without impairing his own fortune? Yes, but he thinks of nothing leſs. They may rot and periſh for him. See, more ſin is implied in their ſuffering.

* But is not the family of that rich man himſelf happy? No; far from it: perhaps farther than his poor neighbours. For they are not content: their *eye is not ſatisfied with ſeeing, nor* their *ear with hearing*. Endeavouring to fill their ſouls with the pleaſures of ſenſe and imagination, they are only pouring water into a ſieve. Is not this the caſe with the wealthieſt families you know? But it is not the whole caſe with ſome of them. There is a debauched, a jealous, or an ill-natured huſband: a gaming, paſſionate, or imperious wife; an undutiful ſon, or an imprudent daughter, who baniſhes happineſs from the houſe. And what is all this, but ſin in various ſhapes, with its ſure attendant miſery?

In a town, a corporation, a city, a kingdom, is it not the ſame thing ſtill? From whence comes the complication of all the miſeries incident to human nature, war? *Is it not from the* tempers *which war in the ſoul?* When nation riſes up againſt nation, and kingdom againſt kingdom, does it not neceſſarily imply pride, ambition, coveting what is another's, or envy, or malice, or revenge, on one ſide, if not on both? Still then ſin is the baleful ſource of affliction.

And

And consequently the flood of miseries, which covers the face of the earth, which overwhelms not only single persons, but whole families, towns, cities, kingdoms, is a demonstrative proof of the overflowing of ungodliness, in every nation under heaven.

PART II.

The scriptural method of accounting for this defended.

I. 1. THE fact then being undeniable, I would ask, How it is to be accounted for? Will you resolve it into the prevalence of *custom*, and say, "Men are guided more by *example* than reason?" It is true. They run after one another, like a flock of sheep (as Seneca remarked long ago) *non qua eundum est, sed qua itur: Not where they ought to go, but where others go.* But I gain no ground by this: I am equally at a loss to account for this custom. * How is it (seeing men are reasonable creatures, and nothing is so agreeable to reason as virtue) that the custom of all ages and nations, is not on the side of virtue rather than vice? If you say, This is owing to bad *education*, which propagates ill customs. I own, education has an amazing

force, far beyond what is commonly imagined. I own too, that as bad education is found among Chriſtians, as ever obtained among the Heathens. But I am no nearer ſtill: I am not advanced an hair's breadth toward the concluſion. For how am I to account for the almoſt univerſal prevalence of this *bad education?* I want to know, when this prevailed firſt, and how it came to prevail? How came wiſe and good men (for ſuch they muſt have been before *bad education* commenced) not to train up their children in wiſdom and goodneſs? In the way wherein they had been brought up themſelves? They had then no ill precedent before them: How came they to make ſuch a precedent? And how came all the wiſdom of after ages, never to correct that precedent? You muſt ſuppoſe it to have been of antient date. Prophane hiſtory gives us a large account of univerſal wickedneſs, that is, univerſal *bad education*, for above two thouſand years laſt paſt. Sacred hiſtory adds the account of above two thouſand more: In the very beginning of which (more than four thouſand years ago) *all fleſh had corrupted their ways before the Lord!* Or, to ſpeak agreeably to this hypotheſis, were very *corruptly educated.* Now how is this to be accounted for, that in ſo long a tract of time, no one nation under the ſun, has been able, by wholeſome laws or by any other method to remove this grievous evil? So that their children

dren being *well educated*, the ſcale might at length,—turn on the ſide of reaſon and virtue?

Theſe are queſtions which I conceive will not eaſily be anſwered, to the ſatisfaction of any impartial enquirer. But to bring the matter to a ſhort iſſue. The firſt parents who educated their children in vice and folly, either were wiſe and virtuous themſelves, or were not. If they were not, their vice did not proceed from education: So the ſuppoſition falls to the ground: Wickedneſs was antecedent to bad education. If they were wiſe and virtuous, it cannot be ſuppoſed, but they would teach their children to tread in the ſame ſteps. In no wiſe therefore can we account for the preſent ſtate of mankind from *example* or *education*.

2. Let us then have recourſe to the oracles of God. How do they teach us to account for this fact, That *all fleſh corrupted their way before God*, even in the *antediluvian* world? That mankind was little, if at all, leſs corrupt, from the flood to the giving of the law by Moſes: That from that time till Chriſt came, even God's choſen people were a *faithleſs and ſtubborn generation*, little better, though certainly not worſe than the Heathens who knew not God: That when Chriſt came, both *Jews and Gentiles* were *all under ſin; all the world* was *guilty before God*: That even after the goſpel had been preached in all nations, ſtill the wiſe and virtuous *were a little flock*; bearing ſo ſmall a propor-

tion to the bulk of mankind, that it might yet be said, *The whole world lieth in wickedneſs:* That from that time *the myſtery of iniquity* wrought even in the church, till the Chriſtians were little better than the Heathens: And laſtly, That at this day *the whole world*, whether Pagan, Mahometan, or nominally Chriſtian, (little indeed is the flock which is to be excepted!) again *lieth in wickedneſs*; doth not *know the only true God*; doth not love, doth not worſhip him as God; hath not *the mind which was in Chriſt*, neither *walketh as he walked*; doth not practiſe juſtice, mercy, and truth, nor do to others as they would others ſhould do to them: How, I ſay, do the oracles of God teach us to account for this plain fact?

3. * They teach us, That *in* † *Adam all die:* That *by* the *firſt man came* both natural and ſpiritual *death:* That ‡ *by* this *one man ſin entered into the world, and death* in conſequence of *ſin: And* that from him *death paſſed upon all men, in that all have ſinned.*

But you aver, ‖ That "no evil but *temporal death* came upon men in conſequence of Adam's ſin." And this you endeavour to prove by conſidering the chief ſcriptures which are ſuppoſed to relate thereto.

The

† 1 Cor. xv. 22. compared with Gen. ii. and iii.

‡ Rom. v. 12.

‖ Dr. Taylor's Doctrine of Original Sin, Part I. to whom I addreſs myſelf in what follows. What is quoted from him, generally in his own words, is incloſed in comma's " ".

The firſt you mention is Gen. ii. 17. *But of the tree of the knowledge of good and evil, thou ſhalt not eat of it: For in the day that thou eateſt thereof thou ſhalt ſurely die.*

On this you obſerve: "*Death* was to be the conſequence of his diſobedience. And the *death* here threatened can be oppoſed only to that *life* God gave Adam when he created him."§ True: But how are you aſſured, that God when he created him, did not give him *ſpiritual* as well as *animal* life? Now *ſpiritual death* is oppoſed to *ſpiritual life*. And this is more than the *death* of the body.

"But this is pure conjecture, without a ſolid foundation. For no other *life* is ſpoken of before." Yes there is. *The image of God* is ſpoken of before. This is not therefore pure conjecture; but is grounded upon a ſolid foundation, upon the plain word of God.

Allowing then, that "Adam could underſtand it of no other *life* than that which he had newly received:" yet would he naturally underſtand it of *the life of God* in his ſoul, as well as of *the life of his body*.

"In this light therefore the ſenſe of the threatening will ſtand thus: *Thou ſhalt ſurely die*; as if he had ſaid, I have † *formed* thee *of the duſt of the ground, and breathed into thy noſtrils the breath of lives*," both of *animal life* and of *ſpiritual life*; *and* in both reſpects thou *art become a living*

§ P. 7. † Third edition, p. 8.

living soul. " But if thou eateſt of the forbidden tree, thou ſhalt ceaſe to be a living ſoul. For I will take from thee" the lives I have given, and thou ſhalt die ſpiritually, temporally, eternally.

But " here is not one word relating to Adam's poſterity. Though it be true, if he had died immediately upon his tranſgreſſion, all his poſterity muſt have been extinct with him." It is true: yet " not one word" of it is *expreſt*. Therefore other conſequences of his ſin may be equally *implied*, though they are no more *expreſt* than this.

4. The ſecond ſcripture you cite is Gen. iii. from the 7th to the 24th verſe.†

On this you obſerve, Here, " we have ſome conſequences of our firſt parents ſin *before* God judged them: Some appointed by his *judicial* ſentence; and ſome which happened *after* that ſentence was pronounced."‡

" Immediately upon their tranſgreſſion, they were ſeized with ſhame and fear. Guilt will always be attended with ſhame. And a ſtate of guilt is often in ſcripture expreſt by being *naked*. Exod. xxxii. 25. Moſes *ſaw that the people were* naked; *for Aaron had made them naked to their ſhame among their enemies.*" Certainly *naked* does not mean *guilty* here; but either ſtript of their ornaments (C. xxxiii. 5, 6.) or of their ſwords, or their upper garment. " Iſai. xlvii. 3. *Thy*

† p. 9, 10. ‡ p. 11.

‖ *Thy nakednſs ſhall be uncovered, yea, thy ſhame ſhall be ſeen.*" Here alſo *nakedneſs* does not mean *guilt*; but is to be taken literally, as manifeſtly appears, from the words immediately preceeding, v. 2. *Make bare the leg, uncover the thigh, paſs over the rivers.* " And Rev. xvi. 15. *Bleſſed is he that watcheth and keepeth his garments, leſt he walk naked and they ſee his ſhame.*" The plain meaning is, leſt he loſe the graces he has received, and ſo be aſhamed before men and angels.

" Their fear is deſcribed v. 8. *Adam and his wife hid themſelves from the preſence of the Lord God among the trees of the garden.* They had no ſuch fear while they were innocent: But now they were afraid to ſtand before their judge."§

This is all you can diſcern in the Moſaic account as the conſequence of our firſt parents ſin, *before* God judged them. Mr. Hervey diſcerns ſomething more. I make no apology for tranſcribing ſome of his words. †

" Adam violated the precept, and as the nervous original expreſſes it, *died the death.* He before poſſeſt a life incomparably more excellent than that which the beaſts enjoy. He poſſeſſed a divine life, conſiſting, according to the apoſtle, *in knowledge, in righteouſneſs, and true holineſs.* This which was the diſtinguiſhing glory of his nature, *in the day that he eat* the forbidden fruit, was extinct.

* " His underſtanding, originally enlightened with

‖ p. 12. § p. 13. † Theron and Aſpaſio, Dial. 11.

with wiſdom, was clouded with ignorance. His heart, once warmed with heavenly love, became *alienated from* God his maker. His paſſions and appetites, rational and regular before, ſhook off the government of order and reaſon. In a word, the whole moral frame was unhinged, disjointed, broken.

" The *ignorance* of fallen Adam was palpable. Witneſs that abſurd attempt, to *hide himſelf* from the eye of *omniſcience*, among the trees of the garden. His averſion to the all-gracious God was equally plain. Otherwiſe he would never have fled from his Maker, but rather have haſted on the wings of *deſire*, into the place of the divine manifeſtation.

" * A ſtrange variety of *diſorderly paſſions* were evidently predominant in his breaſt. *Pride*; for he refuſes to acknowledge his guilt, though he cannot but own the fact. *Ingratitude*; for he obliquely upbraids the Creator with his gift, as though it had been a ſnare rather than a bleſſing; *The woman thou gaveſt me.* The female criminal acts the ſame unhumbled part. She neither takes ſhame to herſelf, nor gives glory to God, nor puts up a ſingle petition for pardon.

* " As all theſe diſaſters enſued, upon the breach of the commandment, they furniſh us with the beſt key, to open the meaning of the penalty annexed. They prove beyond any argument, That *ſpiritual death* and all its conſequences were comprized in the extent of the threatning."

5. However

5. However " no other could in juſtice be puniſhable for that tranſgreſſion, which was their own act and deed only." If no other was juſtly *puniſhable*, then no other was *puniſhed* for that tranſgreſſion. But all were *puniſhed* for that tranſgreſſion, namely, with death. Therefore all men were *juſtly puniſhable* for it.

By *puniſhment* I mean, *ſuffering* conſequent upon *ſin*, or *pain* inflicted becauſe of ſin preceding. Now it is plain all mankind *ſuffer* death; and that this *ſuffering* is conſequent upon *Adam's ſin*. Yea, and that this pain is inflicted on *all men*, becauſe of his ſin. When therefore you ſay, "Death does † deſcend to us, in conſequence of his tranſgreſſion;" you allow the point we contend for; and are very welcome to add, "Yet it is not a *puniſhment* for his ſin." You allow the thing. Call it by what name you pleaſe.

But " *puniſhment* ‡ always connotes *guilt*." It always connotes ſin and *ſuffering*, and here are both. Adam ſinned: his poſterity ſuffer: and that, in conſequence of his ſin.

But "*ſufferings* are *benfits* to us." Doubtleſs, but this does not hinder their being *puniſhments*. The pain I ſuffer as a *puniſhment for my own* ſins, may be a *benefit* to me, but it is a *puniſhment* nevertheleſs.

But " as they § two only were guilty of the firſt ſin, ſo no other but they two only, could be conſcious of it *as their ſin*." No other could be conſcious

† p. 20. ‡ p. 21. § p. 14.

sins of it *as their sin*, in the same sense as Adam and Eve were: and yet others may "charge it upon themselves," in a different sense, so as to judge themselves *children of wrath* on that account.

* To sum up this point in Dr. Jenning's words: "If there be any thing in this argument that Adam's posterity could not be justly punishable for his transgression, because it was his personal act and not theirs: it must prove universally that it is unjust, to punish the posterity of any man for his personal crimes. And yet most certain it is, that God has in other cases actually punished mens sins on their posterity. Thus the posterity of Canaan, the son of Ham, is punished with slavery, for his || sin. Noah pronounced the curse under a divine afflatus, and God confirmed it by his providence. So we do in fact suffer, for Adam's sin, and that too by the sentence inflicted on our first parents. We suffer death in consequence of their transgression. Therefore we are, in some sense, guilty of their sin. I would ask, What is guilt, but an obligation to suffer punishment for sin? Now since we suffer the same penal evil, which God threatened to, and inflicted on Adam for his sin, and since it is allowed we suffer this for Adam's sin, and that by the sentence of God, appointing all men to die, because Adam sinned: is not the consequence

|| Gen. ix. 25, 27.

conſequence evident? Therefore we are all ſome way guilty of Adam's ſin."§

6. "The conſequences † appointed by the *judicial* ſentence of God are found in that pronounced on the ſerpent, or the woman, or the man.

"The ſerpent is curſed, v. 14, 15. And thoſe words in the 15th verſe, *I will put ennity between thee and the woman, and between thy ſeed and her ſeed: He* (ſo the Hebrew) *ſhall bruiſe thy head, and thou ſhalt bruiſe his heel*; imply, that God would appoint his only-begotten ſon, to maintain a kingdom in the world oppoſite to the kingdom of Satan, till he ſhould be born of a woman, and by his doctrine, example, obedience and death, give the laſt ſtroke, by the way of moral means, to the power and works of the ‡ devil."

I do not underſtand that expreſſion, "By the way of moral means." What I underſtand from the whole tenor of ſcripture is, that the eternal, almighty ſon of God, *who is, over all*, God *bleſſed for ever*, having reconciled us to God by his blood, creates us anew by his ſpirit, and reigns till he hath deſtroyed all the works of the devil.

"Sentence is paſt upon the woman, v. 16. that ſhe ſhould bring forth children with more pain and hazard, than otherwiſe ſhe would have done." ‖ How? With *more pain and hazard* than otherwiſe ſhe would have done! Would ſhe

§ Vindication of the doctrine of original ſin. † p. 15. ‡ p. 16. ‖ p. 17.

ſhe otherwiſe had any pain at all? Or have brought forth children with *any hazard*? Hazard of what? Certainly, not of death. I cannot comprehend this.

" Laſtly, the ſentence upon the man, v. 17, 18, 19, firſt affects the earth, and then denounces death upon himſelf."

" After ſentence † pronounced, God having clothed Adam and Eve, drove them out of paradiſe."

Here " obſerve 1. a curſe is pronounced ‡ on the ſerpent and on the ground; but no curſe upon the woman and the man." But a curſe fell upon them in that very moment, wherein they tranſgreſſed the law of God. For *curſed is every one that continueth not in all things which are* contained *in the law to do them*. Vainly therefore do you ſubjoin, " Tho' they are ſubjected to ſorrow, labour and death, theſe are not inflicted under the notion of a curſe." Surely they are; as the ſeveral branches of that curſe, which he had already incurred. And which had already not only " darkened and weakened his rational powers." but diſordered his whole ſoul.

" Obſerve 2, here is not one word of any other *death*, but the diſſolution of the body." Nor was it needful. He felt in himſelf that *ſpiritual death*, which is the prelude of *death everlaſting*. " But the words, *Duſt thou art, and unto duſt thou ſhalt return*, reſtrain this death to this

† p. 18. ‡ p. 19.

this diſſolution † alone. This diſſolution alone" is *expreſt* in thoſe words. But how does it appear, that nothing more is *implied?* The direct contrary appears from your own aſſertions. For if theſe words refer clearly to thoſe, *And the Lord God formed man out of the duſt of the ground, and breathed into his noſtrils the breath of lives:*" and if " the judicial act of condemnation clearly implieth, the depriving him of that life which God then breathed into him:" it undeniably follows, that this judicial act implieth a deprivation of *ſpiritual* life as well as *temporal:* ſeeing God breathed into him both one and the other, in order to his *becoming a living ſoul.*

It remains, that the death *expreſt* in the original threatning and *implied* in the ſentence pronounced upon man, includes all evils which could befal his ſoul and body: death temporal, ſpiritual, and eternal.

7. You next cite ‡ 1 Cor. xv. 21, 22. *Since by man came death, by man came alſo the reſurrection of the dead. For as in Adam all die, even ſo in Chriſt ſhall all be made alive.*

On this you obſerve 1. ‖ " The apoſtle is in this chapter proving and explaining *the reſurrection.* It is this fact or event, and *no other*, which he here affirms and demonſtrates."

If you mean, " The *reſurrection of the body to that life* which it enjoyed in this world, is *the only thing* which the apoſtle ſpeaks of in this chapter," your

† p. 20. ‡ p. 22. ‖ p. 23.

your assertion is palpably false. For he speaks therein of *that glorious life* both of soul and body, which is not, cannot be enjoyed in this world.

Youobserve 2. "It is undeniable, that *all* mankind *die in Adam*, *all* are mortal, in consequence of his § sin." 3. "It is equally clear, that *by Christ came the resurrection of the dead:* that *in Christ all* who die in Adam, that is, all mankind *are made alive*." It is neither clear nor true, that St. Paul affirms this, in either of the texts before us. For in this whole chapter he speaks only of the resurrection of the just, of *them that are* Christ's, v. 23. So that from hence it cannot be inferred at all, that *all mankind* will be *made alive*. Admitting then, "That *the resurrection of the dead* and being *made alive*, are expressions of the same signification," this proves nothing; since the apostle affirms neither one nor the other, of any but those *who are fallen asleep in Christ*, v. 18. It is of these only that he here asserts, their *death came by* the first, their *resurrection, by* the second Adam: or, that *in Adam* they *all died*; *in Christ* they *all are made alive*. Whatever life *they* all lost by means of Adam, *they* all recover by means of Christ.

"From † this place we cannot conclude, that any death came upon mankind in consequence of Adam's sin beside that death from which mankind shall be delivered at the resurrection."

Nay,

§ p. 24. † p. 25.

Nay, from this place we cannot conclude, that mankind in general ſhall be delivered from any death at all: ſeeing it does not relate to mankind in general, but wholly and ſolely to *them that are Chriſt's.*

But from this place we may firmly conclude, that more than the mere *death* of the body *came* even upon theſe *by man*, by Adam's ſin, ſeeing *the reſurrection* which *comes* to them *by man*, by Chriſt, is far more than the mere removal of *that death*: therefore their *dying in Adam* implies far more than the bare loſs of the bodily life we now enjoy: ſeeing their *being made alive in* Chriſt implies far more, than a bare recovery of *that life.*

Yet it is true, that whatever *death came* on them *by* one *man*, came upon all mankind; and that in the ſame ſenſe wherein they *died in Adam*, all mankind died likewiſe. And that all mankind are not *made alive in* Chriſt, as they are, is not God's fault, but their own.

I know not therefore what you mean by ſaying, that after Dr. J—— has proved this whole chapter, and conſequently the two verſes in queſtion, to relate wholly and ſolely to the reſurrection of the juſt, "he leaves you in full poſſeſſion of your argument." Surely if he proves this, he wreſts your whole argument out of your hands. He leaves you not one ſhred of it.

8. "We come now, you ſay, to the moſt difficult ſcripture, which ſpeaks of this point, Rom. v. 12—19.

As by one man sin entered into the world and death by sin, even so death passed upon all men, for that all have sinned.

For until the law, sin was in the world; but sin is not imputed where there is no law.

† *Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.*

But not as the offence, so also is *the free-gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.*

And not as it was *by one that sinned* so is *the* gift, *for the judgment was by one offence unto condemnation, but the free-gift is of many offences unto justification.*

For if by one man's offence death reigned by one, much more they *who received the abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ.*

Therefore as by the offence of one, judgment came *upon all men to condemnation, even so by the righteousness of one* the free-gift came *upon all men, unto justification of life.*

For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

On

† p. 26.

On this you obſerve, I. That this paſſage "ſpeaks † of temporal death and no other." That it ſpeaks of temporal death is allowed; but not that it ſpeaks of no other. How prove you this? Why thus, "He evidently ſpeaks of that death, which *entered into the world* by Adam's ſin: that death which is common to *all mankind*, which *paſſed upon all men*, that death which *reigned from Adam to Moſes*; that whereby *the many*, that is all mankind *are dead*." He does ſo: but how does it appear, that the death which *entered into the* world by Adam's *ſin*, which is common to *all mankind*, which *paſſed upon all men*, which *reigned from Adam to Moſes*, and whereby the *many*, that is, all mankind *are dead*: how, I ſay, does it appear, from any or all of theſe expreſſions, that this is *temporal death ONLY?* Juſt here lies the fallacy. "No man, ſay you, can deny, that the apoſtle is here ſpeaking of that death." True: but when you infer, "therefore he ſpeaks of that *only*:" we deny the conſequence.

9. You affirm, II. "By *judgment*‡ *to condemnation* v. 16, 18, he means the being adjudged to the fore-mentioned *death*: for the *condemnation* inflicted by the *judgment* of God, v. 16, is the ſame thing with *being dead*, v. 15." Perhaps ſo; but that this is merely the *death of the body*, ſtill remains to be proved: as, on the other

† p. 28. ‡ p. 27.

hand, that " the *gift*, or *free-gift*" oppoſed thereto, is merely *deliverance from that death.*

You add, " In all the ſcriptures there is recorded but one *judgment to condemnation*, one ſentence, one judicial act of condemnation, which *came upon* † *all men.*" Nay, in *this ſenſe* of the word, there is not one: not one *formal ſentence*, which was *explicitly* and *judically* pronounced upon *all mankind.* That which you cite, Gen. iii. 17, 19, was not: neither does all that ſentence in fact *come upon all men. Unto duſt ſhalt thou return*, does come upon all, but that other part does not, *In ſorrow ſhalt thou eat of it all the days of thy life.* This was *formally pronounced*, and actually fulfilled upon Adam: but it is not fulfilled upon all his poſterity.

10. You affirm, III. " Theſe ‡ words in the 19th verſe, *As by one man's diſobedience many were made ſinners*, mean the ſame as thoſe in the 18th, *As by the offence of one judgment came upon all men to condemnation.*" Not exactly the ſame. The being *made ſinners* is different from the being *judged*, *condemned*, or *puniſhed* as ſuch. You ſubjoin, " But theſe § words, *By the offence of one judgment came upon all men to condemnation*, anſwer in ſenſe to thoſe, v. 17. *By one man's offence death reigned by one.*" Neither is this exactly true. *Condemnation* came firſt; and in conſequence of this *death reigned.* You add, " And by *death* moſt certainly is intended no other

† p. 29. ‡ p. 30. § p. 30.

other than *temporal death.*" Moſt certainly this cannot be proved. Therefore it does not follow, " That theſe words, *By one man's diſobedience many were made ſinners*, mean no more than, *by one man's diſobedience* mankind were made ſubject to temporal death." " Review, you ſay, this reaſoning, and ſee if you can find any flaw in it." There are ſeveral, but the grand flaw lies in the very firſt link of the chain. You have not yet proved, that " death throughout this paſſage means *only* the death of the body."

This flaw is not amended by your obſerving, that St. Paul was a Jew, and wrote to Jews as well as Gentiles: that he often uſes Hebrew Idioms; and that the † Hebrew word which ſignifies *to be a ſinner*, in *Hippil* ſignifies *to condemn*, or *make*, (i. e. *declare*) *a man a ſinner* by a judicial ſentence: that you can (by the help of your concordance) produce fifteen Hebrew texts, in which the word is ſo taken!" For if it would follow from hence, That *by the offence of one, judgment came upon all men to condemnation*, is juſt equivalent with, *by one man's diſobedience many were made ſinners:* ſtill this does not prove, that the death in queſtion is no other than temporal death.

But indeed it does not follow, that two expreſſions are juſt equivalent, becauſe one Hebrew word may contain them both: nor can it therefore be inferred from hence, that *many were*

† p. 31, 32.

made ſinners is juſt equivalent with *judgment came upon all men to condemnation.* Rather the former expreſſion anſwers to *all have ſinned* the latter to *death, paſſed upon all men. Sin* is the cauſe of their *condemnation,* and not the ſame thing with it.

You go on. " Beſides † all this, it is here expreſsly affirmed, that the many are *made ſinners* by the diſobedience of another man." It is expreſsly affirmed ; and by an inſpired apoſtle. Therefore I firmly believe it. " ‡ But they can be made *ſinners* by the diſobedience of another in no other ſenſe than as they are *ſufferers.*" How is this proved ? We grant, the *Hebrew* words for ſin and *iniquity*, are often uſed to ſignify ſuffering. But this does not prove that the phraſe *were made ſinners*, ſignifies only, they *were made ſufferers.*

" So *Chriſt was* § *made ſin for us.*"—No : not ſo : but as he was *made an offering for ſin.* " He ſuffered on account of the ſins of men, and ſo he *was made ſin* :" yes, *a ſin-offering.* But it is never ſaid, he *was made a ſinner* : therefore the expreſſions are not parallel. But he need not have been made ſin at all, if we had not been *made ſinners by Adam.* " And men ſuffer on account of Adam's ſin, and ſo *they* are *made ſinners.*" Are they made ſinners, *ſo only ?* That remains to be proved.

" It ſeems then confirmed beyond all doubt, That *by one man's diſobedience many were made ſinners,*

† P. 35.

ſinners, meaneth only, by Adam's ſin the many, that is, all mankind *were made ſubject to death.*" He that will believe it, (taking death in the common ſenſe) may. But you have not confirmed it by one ſound argument.

11. You affirm, IV, " The ‖ apoſtle draws a compariſon between Adam and Chriſt, between what Adam did, with the conſequences of it, and what Chriſt did, with the conſequences of that. And this compariſon is the main thing he has in view."

This is true. " The § compariſon begins at the 12th verſe. *Wherefore as by one man ſin entered into the world, and death by ſin.*—There he ſtops awhile, and brings an argument to prove, That death came on mankind thro' Adam's tranſgreſſion." He does ſo: but not before he had finiſhed his ſentence, which literally runs thus: *As by one man ſin entered into the world and death by ſin, even ſo death paſſed upon all men, in that all had ſinned.* The compariſon therefore between Adam and Chriſt, begins not at the 12th but the 14th verſe. Of this you ſeem ſenſible yourſelf; when you ſay, " Adam is the *pattern of him that was to come.* † Here a new thought, ſtarts in the apoſtle's mind." For it was not a new thought, ſtarting into his mind here, if it was the ſame which he began to expreſs at the 12th verſe.

‖ p. 36. § p. 37, 38. † p. 39.

You proceed, " The extent of the free-gift in Chriſt anſwers to the extent of the conſequences of Adam's ſin: nay, abounds far beyond them. This he incidentally handles, v. 15, 16, 17, and then reſumes his main deſign, v. 18, 19, half of which he had executed in the 12th verſe." Not one jot of it. That verſe is a compleat ſentence, not half of one only. And the particle *therefore* prefixt to the 18th verſe ſhews, that the diſcourſe goes ſtrait forward; and that this as well as the 19th verſe are cloſely connected with the 17th.

Allowing then, " That the † apoſtle draws a compariſon between the *diſobedience of* Adam, by which all men are *brought under condemnation*, and the *obedience of Chriſt*, by which all men are (in ſome ſenſe) *juſtified unto life:* ſtill it does not appear, either that this *condemation* means no more than the *death of the body*, or that this *juſtification* means no more than the *reſurrection of the body.*

12. You affirm, V. " The whole of the apoſtle's argument ſtands upon theſe two principles, that by the *offence of one* death paſſed upon all men; and by the *obedience of one*, all are juſtified."

This is allowed. But I cannot allow your interpretation of *ſin is not imputed, when there is no law*, or (as you would oddly, and contrary to all precedent, tranſlate it, *where law is not in being.*)

" The

† p. 40.

"The sins † of mankind, say you, were not *imputed*, were not taxed with the forfeiture of life, because the law which subjects the transgressor to death, was not then in being. For it was abrogated upon Adam's transgression, and was not again in force till revived by Moses." On this I would ask, 1. Where is it written, that "the law which subjected the transgressor to death, was *abrogated by* Adam's *transgression?*" I want a clear text for this. 2. Suppose it was, how does it appear, that it was not again in force till *revived by* Moses? 3. Did not that law, *whoso sheddeth man's blood, by man shall his blood be shed*, "subject the transgressor to death?" And was it "not in force" after Adam's transgression and before Moses? 4. What do you mean by that ambiguous expression, "Were not taxed with the forfeiture of life?" Your argument requires that it should *mean*, "*Were not punished, or punishable with death.*" But is this true? Were not the sins of the men of Sodom and indeed the whole antediluvian world punished with death, during that period?—5. Was not every wilful, impenitent transgressor, during this whole time, subject to death everlasting?

Neither can I allow that unnatural interpretation of *them who had not sinned after the similitude of Adam's transgression*, "had ‡ not sinned against law, making death the penalty of their sin, as

† p. 41. ‡ p. 42.

Adam did." Do not the words obviouſly mean, "*Had not ſinned* by any *actual* ſin, as Adam did?"

Nay, "the Sodomites and Antediluvians are no objection to this." That is ſtrange indeed! But how ſo? "Becauſe extraordinary interpoſitions come under no rule, but the will of God." What is that to the purpoſe? Their ſins were actually puniſhed with death, "during that ſpace, wherein you ſay, mankind were not ſubject to death for their tranſgreſſions." They *were* ſubject to death for their tranſgreſſions, as God demonſtrated by thoſe *extraordinary interpoſitions*.

You add, "That ‡ law, *Whoſo ſheddeth man's blood, by man ſhall his blood be ſhed*, makes death the penalty of murder." It does, and thereby overthrows your whole aſſertion. "No, for 1. It was not enacted till the year of the world 1657." Well, and if it had been enacted only the year before Moſes was born, it would ſtill have deſtroyed your argument. But 2. "It is given as a rule for magiſtrates in executing juſtice, and not as a declaration of the penalty of ſin to be inflicted by God himſelf." What then? What does it matter, whether the penalty annext by God, were inflicted by God or man? However, I ſuppoſe, this puniſhment on the Antediluvians and on Sodom and Gomorrah, was "inflicted by God himſelf." But 3. "None of theſe were *made mortal* by thoſe ſins." Certainly, infallibly

‡ P. 43.

infallibly true! And yet the case of any of these abundantly proves, that the law was in force from Adam to Moses even according to your own definition of it, "a rule of duty, with the penalty of death annext, as due to the transgressor from God."

13. You affirm VI. "The § consequences of Adam's sin answer those of Christ's obedience; but not exactly, *Not as the offence, so is the free-gift. For if through the offence of one many be dead,* MUCH MORE *the grace* (or favour) *of God and the gift* (the benefits that are) *by grace, which is by one man Jesus Christ, hath* ABOUNDED *unto many.* ver. 15. That is, he hath in Christ bestowed benefits upon mankind, far exceeding the consequences of Adam's sin; in erecting a new dispensation, furnished with a glorious fund of light and truth, means and motives." This is true: but how small a part of the truth? What a poor, low account of the Christian dispensation.

You go on, ver. 16. *Not as it was by one that sinned, so is the gift: for the judgment was by one* offence *to condemnation; but the free gift is of many offences unto justification:* "That is, The grace of God in Christ discharges mankind from the consequences of Adam's one offence." Does it entirely discharge them from these consequences? From sorrow, and labour, and death? Which you affirmed a while ago, to be the *only* consequences of it that affect his posterity. Is

§ P. 43. 44.

" alſo ſets them quite to rights with God, both as to a conformity to the law and eternal life."

Is not this allowing too much: is it well conſiſtent with what you ſaid before? ‖ " In the 19th verſe the apoſtle concludes the whole argument: *As by one man's diſobedience many were made ſinners, ſo by the obedience of one ſhall many be made righteous.* Were *made ſinners* you aver means only, were *made mortal.* If ſo, the counter-part, *made righteous*, can only mean, *made immortal.* And that you thought ſo then, appears from your citing as a parallel text, *In Chriſt ſhall all be made alive:* which you had before aſſerted to mean only, ſhall be *raiſed from the dead.*

14. " Hence † it followeth, 1. That the ABOUNDING of God's *grace*, and the bleſſings by that grace, doth not reſpect the conſequences of Adam's ſin, hath no reference to his tranſgreſſion, but to the grace of God and the obedience of Chriſt." " The ABOUNDING of God's *grace*," you inform us, " has reference to the *grace* of God." Moſt ſure. But this does not prove, that it has *no reference* to the conſequences of Adam's ſin. If we gain more bleſſing by Chriſt than we loſt by Adam it is doubtleſs *abounding grace.* But ſtill it has a reference to Adam's tranſgreſſion, and the conſequences of it. It is over theſe that it abounds. Therefore it has a manifeſt *reſpect* to them.

" It followeth, ‡ ſecondly, That in the 18th and

‖ P. 29, and ſeq. † P. 45. ‡ P. 46.

and 19th verſes the apoſtle conſiders the effects of Chriſt's obedience only ſo far as they anſwer to and reverſe the conſequences of Adam's diſobedience; *the additional benefits* flowing therefrom having been mentioned apart in the 15, 16 and 17 verſes." In thoſe verſes the apoſtle does undoubtedly ſhew, how the bleſſing by Chriſt *abounded* over the curſe by Adam. But what then? How does this prove, that the 18th and 19th verſes do not reſpect all the benefits mentioned before? Without queſtion they do: they are a general concluſion, not from one, but all the preceding verſes.

"Again obſerve, That the § *juſtification to life* is ſuch a juſtification as comes upon *all men*." It *may* in ſome ſenſe. But *does* it in fact? According to your ſenſe of it, it comes upon none. For if it means, "The diſcharging men from the conſequences of Adam's ſin; and if the only conſequences of that ſin are ſorrow, labour and death," it is manifeſt, no man upon earth is *juſtified* to this day.

But you go on. "As *juſtification to life* comes upon all men."—No: not in the proper, ſcriptural ſenſe of *juſtification*. That term is never once in the bible uſed for the *reſurrection*, no more than for heaven or hell.

It may be proper here once for all to obſerve, that what St. Paul ſays of *abounding grace* is ſimply this, 1. The condemnation came by *one of-*

§ P. 47.

fence only: the acquittal is from *many offences*: 2. They who receive this ſhall enjoy a far higher bleſſing by Chriſt than they loſt by Adam. In both theſe reſpects the conſequences of Chriſt's death *abound* over the conſequences of Adam's ſin. And this whole bleſſing by Chriſt is termed in the 18th verſe *juſtification*, in the 19th *being made righteous*.

" Further, The phraſe, *being* ‖ *made righteous* as well as *being made ſinners*, is an Hebrew way of ſpeaking." I do not allow that. Both the phraſes καθίσταθαι δίκαιοι, or ἁμαρτωλοὶ are pure, and good Greek. That therefore there is any Hebraiſm at all in theſe expreſſions, cannot be admitted without proof. If then the ſame Hebrew word does ſignify to *make righteous*, and to *acquit in judgment*; it does ‖ not follow, that the Greek word, here tranſlated, *made righteous*, means only *being acquitted*. You yourſelf ſay the contrary. You but now defined this very *gift*, " The † benefits that are by grace." And in explaining thoſe very words, *The free gift is of many offences unto juſtification*, affirmed, that is, " The grace of God in Chriſt, not only diſcharges mankind from the conſequences of Adam's ſin, but alſo ſets them quite to rights with God, both as to a conformity to the law, and as to eternal life." And is this no more than " acquitting them in judgment?" " Or reverſing the ſentence of condemnation?"

Through

‖ P. 49. † P. 44.

Through this whole paſſage it may be obſerved, that *the gift*, *the free gift*, *the gift by grace* mean one and the ſame thing, even the whole benefit given by the *abounding* grace of God, through the obedience of Chriſt: *abounding* both with regard to the fountain itſelf, and the ſtreams: *abundant* grace producing *abundant* bleſſings.

If then theſe verſes are "evidently parallel to thoſe 1 Cor. xv. 21, 22." It follows even hence, that *dying* and *being made alive*, in the latter paſſage, do not refer to the body only: but that *dying* implies, all the evils temporal and ſpiritual, which are derived from Adam's ſin; and *being made alive*, all the bleſſings which are derived from Chriſt, in time and in eternity.

Whereas therefore you add, "It is § now evident ſurely beyond all doubt, (ſtrong expreſſions!) that the conſequences of Adam's ſin here ſpoken of, are no other than the *death* which comes upon all men:" I muſt beg leave to reply, It is not evident at all; nay, it is tolerably evident on the contrary, that this *death* implies all manner of evils, to which either the body or ſoul is liable.

15. You next re-conſider the 12th verſe, which you underſtand thus, "‖ *Death paſſed upon all men, for that all have ſinned*, namely, in Adam. *All have ſinned*, that is, are ſubjected to death through that one offence of his."

You ſaid before, "*Death paſſed upon all men*, means

§ P. 50. ‖ P. 51.

means, all were by a judicial ſentence made ſubject to death." And here you ſay, "*All have ſinned*, means, all have been ſubjected to death." So the apoſtle aſſerts, "All were ſubjected to death, becauſe all were ſubjected to death!" Not ſo. *Sin* is one thing, *death* another; and the former is here aſſigned as the cauſe of the latter.

Although the † criticiſm on ἐφ' ᾧ, is liable to much exception, yet I leave that and the Hebrew citations as they ſtand: becauſe, though they may cauſe many readers to admire your learning, yet they are not to the point.

"Seeing ‡ then the phraſe *all are made ſinners* hath been *demonſtrated* to ſignify, *all are ſubjected to death by a judicial ſentence:* and ſeeing the apoſtle's whole argument turns on this point, that all men die through the one offence of Adam: who can doubt, but *all have ſinned*, means the ſame with *all are made ſinners?*" I do not doubt it; but I ſtill deny that either phraſe means no more than "*all are in a ſtate of ſuffering.*"

16. In order fully to clear this important text, I ſhall here ſubjoin ſome of Dr. Jennings's remarks, § "The apoſtle having treated in the preceding chapter of the cauſe and manner of a ſinner's *juſtification* before God, namely through the merits of Chriſt, and by faith in his blood; and having ſpoken of the fruits of juſtification in the

† P. 52. ‡ P. 53, 54.

§ Vindication of the Scripture Doctrine of Original Sin, page 28—35.

the former part of this chapter: he proceeds in the verſes before us, to illuſtrate our ſalvation by Chriſt, by comparing it with our ruin by Adam. He compares Adam with Chriſt, and ſhews how what we loſt by the one, is reſtored by the other with abundant advantage. He makes Adam to be a *figure* or *type* of Chriſt: conſidering them both as public perſons, repreſenting, the one all his natural deſcendents, the other all his ſpiritual ſeed: the one, Adam, all mankind, who are *all guilty before God:* the other, Chriſt, all thoſe *who obtain the righteouſneſs of God, which is by faith, to all them that believe.*

" Concerning the conſequences of Adam's ſin upon his poſterity, we have here the following particulars:

I. That by one man ſin entered into the world; that the whole world is ſome way concerned in Adam's ſin. And this indeed is evident, becauſe

II. Death, which is *the wages of ſin*, and the very puniſhment threatened to Adam's firſt tranſgreſſion, *entered by ſin and paſſed upon all men*; is actually inflicted on all mankind. Upon which it is aſſerted in the next words

III. That all have ſinned: *Even ſo death paſſed upon all men, for that all have ſinned.* All men then are deemed ſinners in the eye of God, on account

account of that one ſin, of which alone the apoſtle is here ſpeaking. And

IV. Not only after, but before, and *until the law* (given by Moſes) *ſin was in the world*; and men were deemed ſinners and accordingly puniſhed with death, through many generations. Now *ſin is not imputed where there is no law*; *nevertheleſs death reigned from Adam to Moſes:* plainly ſhewing, that all mankind during that whole period had ſinned in Adam and ſo died, in virtue of the death threatened to him. And death could not then be inflicted on mankind for any actual ſin, becauſe it was inflicted on ſo many infants, who had neither eaten of the forbidden fruit, nor committed any actual ſin whatever, and therefore *had not ſinned* in any ſenſe, *after the ſimilitude of Adam's tranſgreſſion.* Therefore

V. It was *through the offence of one that many are dead*, ver. 15. *By one offence death reigned by one*, ver. 17. And ſeeing the ſin of Adam is thus puniſhed in all men, it follows

VI. That they were all involved in that ſentence of condemnation, which God paſſed upon him. *The judgment was by one to condemnation*, ver. 16. *By one offence judgment came upon all men to condemnation*, ver. 18. And ſince it is ſo plain, that all men are actually puniſhed for Adam's ſin, it muſt needs follow,

VII. That

VII. That they *all ſinned in Adam. By one man's diſobedience many were made ſinners.* They were ſo *conſtituted ſinners* by Adam's ſinning as to become liable to the puniſhment threatened to his tranſgreſſion.

Between Adam and Chriſt, the type and the antitype, St. Paul draws the parallel in the following particulars.

I. Both have done ſomething by which many others are affected, who either loſe or gain by what they did: *Through the offence of one many are dead: by one the gift of grace hath abounded to many*, verſe 15.

II. That which the firſt Adam did, by which many *i. e.* all men receive hurt, was *ſin, offence* and *diſobedience:* they all ſuffer *by one that ſinned*, ver. 16. *By the offence of one, by one man's diſobedience*, ver. 18, 19. That which the ſecond Adam did by which many, that is, all who believe, receive benefit, is *righteouſneſs* and *obedience: by the righteouſneſs of one, by the obedience of one*, ver. 18, 19.

III. The detriment which all men receive through Adam is, that they *are made ſinners:* that *judgment is come upon them to condemnation*; in conſequence of which, death, the wages of ſin, is inflicted on every one of them. The benefit which all believers receive through Chriſt, is

grace

grace, or the favour of God, juſtification, *righteouſneſs*, or ſanctification, and *eternal life. The grace of God, and the gift by grace, hath by one man, Jeſus Chriſt, abounded to many. By the righteouſneſs of one, the free-gift came upon all men* (who *receive* it) *to juſtification of life. By the obedience of one, many are made righteous*, v. 15, 18, 19.

Thus the apoſtle ſhews the parity between the effects of Adam's ſin, and of Chriſt's righteouſneſs. Only in two inſtances he ſhews, that the effect of the latter, vaſtly exceeds the effect of the former.

I. It removes many ſins, beſides that one ſin of Adam, which ſo affected all his poſterity. *If through one offence many be dead, much more the grace of God by Jeſus Chriſt hath abounded to many. The judgment was by one to condemnation; but the free-gift is of many offences unto juſtification*, v. 15, 16.

II. Chriſt raiſes believers to a far happier ſtate than that which Adam enjoyed in paradiſe. *Much more they who receive abundance of grace, and of the gift of righteouſneſs, ſhall reign in life, by one, Jeſus Chriſt.* ver. 17."

17. Your paraphaſe † on the text, being only a repetition of what you had ſaid over and over before, does not require any ſeparate conſideration

† p. 55—61

deration. Only I muſt obſerve a few miſtakes which have not occurred before † "The reſurrection is the firſt and fundamental ſtep in the goſpel-ſalvation." No: *he ſhall ſave his people from their ſins*; this is the firſt and fundamental ſtep. 2. You have very grievouſly miſtaken the meaning of four texts in the 6th of St. John. *This is the father's will, that of all which he hath given me, I ſhould loſe nothing, but ſhould raiſe it up again at the laſt day*, v. 39. *This is the will of him that ſent me, that every one that ſeeth the Son and believeth on him ſhould have everlaſting life, and I will raiſe him up at the laſt day*, v. 40. *No man can come to me, except the Father draw him; and I will raiſe him up at the laſt day*, v. 44. *Whoſo eateth my fleſh and drinketh my blood, hath eternal life, and I will raiſe him up at the laſt day*, v. 54. Now you cite all theſe texts, as relating to the *general reſurrection*: whereas not one of them relates to it at all. They are all; promiſes made to true believers only; and relate wholly and ſolely to the *reſurrection of the juſt*.

18. It remains then, all that has been advanced to the contrary notwithſtanding, that the only true and rational way of accounting for the general wickedneſs of mankind, in all ages and nations is pointed out in thoſe words, In Adam *all die*. In and through their firſt parent, all his poſterity died in a ſpiritual ſenſe: and they remain wholly *dead in treſpaſſes and ſins*, 'till the ſecond Adam

† p. 61.

Adam makes them alive. By this *one man ſin entered into the world and paſſed upon all men.* And thro' the infection which they derive from him, all men are and ever were *by nature, entirely alienated from the life of God, without hope, without God in the world.*

1. Your appendix to the firſt part of your book is wholly employed in anſwering two queſtions. "‡ One is, *How is it conſiſtent with juſtice, that all men ſhould die by the diſobedience of one man?* The other, *How ſhall we account for all mens, riſing again, by the obedience of another man,* Jeſus Chriſt?"

You may determine the former queſtion as you pleaſe, ſince it does not touch the main point in debate. I ſhall therefore take no farther pains about it, than to make a ſhort extract of what Dr. J— ſpeaks on the head.

2. "‖ As to the firſt queſtion Dr. T— gets rid of all difficulty, that may ariſe from the conſideration of God's juſtice, by aſcribing it wholly to his goodneſs, that *death paſſed upon all men. Death,* he tells us, is *upon the whole a benefit.*" It is certain, that believers in Chriſt receive benefit by it. But this gentleman will have death to be an "Original benefit, and that to all mankind: meerly intended *to increaſe the vanity of all earthly things, and to abate their force to delude us.*" He afterward diſplays the benefit of ſhortening human life, to its preſent ſtandard: *that death being nearer*

‡ p. 65. ‖ Vindication, p. 36, &c.

nearer to our view might be a powerful motive to regard leſs the things of a tranſitory world: but does the *nearer view of death*, in fact produce this effect? Does not the common obſervation of all ages prove the contrary? Has not covetouſneſs been the peculiar vice of old age? As death is nearer to the view, we plainly ſee, that men have more and more regard for the things of a tranſitory world. We are ſure therefore that death is no ſuch benefit to the generality of men. On the contrary, it is the king of terrors to them, the burden of their lives, and bane of their pleaſures. To talk therefore of death's being a benefit, an original benefit, and that to all mankind, is to talk againſt the common ſenſe and experience of the whole world."

"'Tis ſtrange death ſhould be originally given by God as a benefit to man, and that the ſhortening of man's life afterward ſhould be deſigned as a farther benefit: and yet that God ſhould ſo often promiſe his peculiar people long life as the reward of obedience, and threaten them with death, as a puniſhment of diſobedience!

"But *the ſcripture*, he ſays, *affirms, That ſufferings, are the chaſtiſements of our heavenly Father, and death in particular.* But does not every chaſtiſement ſuppoſe a fault? Muſt he not be a cruel father, who will chaſten his children for no fault at all? If then God does but chaſten us for Adam's ſin, the fault of it muſt ſome way lie upon us. Elſe we ſuppoſe God's dealings with his

his children to be unreasonable and unrighteous."

3. I would only add two or three obvious questions. 1. Did God propose death as a benefit in the original threatning? 2. Did he represent it as a benefit in the sentence pronounced on *Adam, Dust thou art, and unto dust thou shalt return?* 3. Do the inspired writers speak of God's *bringing a flood on the world of the ungodly, as a benefit or a punishment?* 4. Do they mention the destruction of Sodom and Gomorrah as designed for a benefit to them? 5. Is it by way of benefit, that God declares, *The soul that sinneth, it shall die?* Certainly this point is not defensible. Death is properly not a benefit, but a punishment.

4. The † other question is, *How shall we account for all men's rising again, by the obedience of another man Jesus Christ?*

"To set this in a clear light, I ask another question, What ‡ was it that gave the glorious personage, emblemized by *the Lamb* (Rev. v. 1, &c.) his superior *worthiness*, his prevailing *interest in God*, beyond all others in heaven and earth? It was his *being slain*, that is, his *obedience* to God, and *good-will* to men: it was his consummate *virtue*. *Thou art worthy*—Why? Because thou hast exhibited to God such an instance of *virtue, obedience* and *goodness*. Thou hast sacrificed thy life in the cause of truth, and *hast*

† p. 70. ‡ p. 71, 72.

haſt redeemed us, by that act of the higheſt obedience."

With what extreme wearineſs is this whole paragraph worded? You do not care to ſay directly, "Jeſus Chriſt is either a little God, or he is no God at all." So you ſay it indirectly, in an heap of ſmooth, laboured, decent circumlocutions. Yet permit me to aſk, was "that *act* of obedience, the *original* and *ſole* ground," of his prevailing *intereſt in God*, and of his *worthineſs*, not only *to open the book*, but *to receive* from all the armies of heaven, *the power, and the riches, and the wiſdom, and the ſtrength; and the honour, and the glory, and the bleſſing?* Rev. v. 12. And is this *act* the original and the *ſole* ground, why *all men* muſt *honour him even as they honour the Father?* Yea, and why *every creature which is in the heaven, and on the earth, and under the earth, and on the ſea, and all that are in them, ſay, To him that ſitteth on the throne and to the Lamb, is the bleſſing, and the honour, and the glory and the power, for ever and ever!* v, 13.

* To *him that ſitteth on the throne and to the Lamb*—Does that mean, to the great God and the little God? If ſo, when all *creatures in heaven and earth*, all throughout the univerſe, thus *honour him even as they honour the Father*, are they not doing him too much honour? *My glory*, ſaith the Lord, *I will not give to another.* How comes it then to be given to *the Lamb?*

5. You

5. You proceed, " The *worthineſs* of Chriſt is his conſummate *virtue*, *obedience* to God, and *benevolence* to his creatures." Is this the *only* ground of his *worthineſs* to be *honoured even as the Father?* Is it on this ground *alone*, that *all the angels of God* are to *worſhip him?* Or rather, becauſe *in the beginning*, from everlaſting, he *was with God, and was God.*

" Virtue is the only *price* which *purchaſeth* every thing with God. True † virtue, or the right exerciſe of reaſon is true *worth*, and the only *valuable conſideration* which prevails with God."

* Do you then conceive this to be the exact meaning of St. Paul, when he ſays, *Ye are bought with a price?* And that where he ſpeaks of *the church of God which he hath purchaſed with his own blood*, he means, with his *own virtue?* Agreeably to which, *Thou haſt redeemed us by thy blood*, muſt mean, By " the *right exerciſe of thy reaſon!*" Well then might father *Socinus* ſay, " *Tota redemptionis noſtræ per Chriſtum Metaphora, The whole metaphor of our redemption by Chriſt.*" For on this ſcheme, there is nothing *real* in it.

" It was not the mere *natural power* or ſtrength of the Lamb, but his moſt *excellent character.*"— Sir, Do *you honour the Son, even as you honour the Father?* If you did could you poſſibly talk of him in this ſtrain?

However

† p. 73.

However all this does not affect the queſtion; but it ſtill remains an unſhaken truth, that all mens *dying* in Adam is the grand cauſe, why *the whole world lieth in wickedneſs.*

Newington, Jan. 18, 1757.

1. In your *ſecond part* you profeſs to "examine the principal paſſages of ſcripture, which divines have applied, in ſupport of the doctrine of original ſin: particularly thoſe cited by ‡ *the aſſembly of divines* in their *larger catechiſm.*" To this I never ſubſcribed: but I think it is in the main, a very excellent compoſition. Which I ſhall therefore chearfully endeavour to defend, ſo far as I conceive it is grounded on clear ſcripture.

But I would firſt obſerve in general, with Dr. J—, that there are two kind of texts in the enſuing collection: ſome that *directly prove*, others that *properly illuſtrate* the doctrine of original ſin. And there are ſo many, in which it is either directly ſpoken of, or evidently implied, that the author might well have ſpared his obſervation, "*The* ‖ *ſcripture ſpeaks very ſparingly of the conſequences of Adam's ſin upon us, becauſe as theſe are freely reverſed to mankind by Chriſt, we are not ſo much concerned to know them.*" The fact here affirmed is equally true with the reaſon aſſigned for it.

‡ p. 87, 88. ‖ p. 50.

2. The firſt propoſition in the *catechiſm*, which relates to original ſin is this.

The § *covenant being made with Adam as a public perſon, not for himſelf only, but for his poſterity, all mankind deſcending from him by ordinary generation, ſinned with him, and fell with him in that firſt tranſgreſſion.*

Acts xvii. 26. *God hath made of one blood all nations of men.*——I believe Dr. J—'s remark here will ſuffice.

" †This is quoted to prove, that all mankind deſcend from Adam. But Dr. T— adds, *That is, hath made all the nations of the world of one ſpecies, endowed with the ſame faculties.*" And ſo they might have been, if all men had been created ſingly and ſeparately, juſt as Adam was: but they could not then, with any propriety of language, have been ſaid to be *of one blood.* This ſcripture therefore is very pertinently quoted to prove what it is brought for. That *Adam was a public perſon, including all his poſterity, and conſequently, that all mankind deſcending from him by ordinary generation, ſinned in him, and fell with him in his firſt tranſgreſſion*, the aſſembly have proved very methodically and ſubſtantially: firſt, from Gen. ii. 16, 17, where death is threatened to Adam in caſe of his ſinning: then from Rom. v. 12—20, and 1. Cor. xv. 21, 22, where we are expreſly told, that *all men die in Adam,*

§ p. 91, 92. † Vindication p. 49, &c.

Adam, and that *by his offence, judgment is come upon all men to condemnation.*

Prop. All † *mankind ſinned in him, and fell with him in that firſt tranſgreſſion:* which they prove by Gen. ii. 16, 17, compared with Rom. v. 12—20.

On this you remark, " The ‡ threatning, *Thou ſhalt ſurely die*, is addreſt to Adam perſonally. And therefore nothing can be concluded thence, with regard to Adam's poſterity." Is this conſequence good? Was not the ſentence alſo grounded on this threatning, *Unto duſt thou ſhalt return*, perſonally directed to him? And is this nothing to his poſterity? Nay does it not from this very conſideration appear, that all his poſterity were concerned in that threatning, becauſe they are all partakers of the death which was ſo threatened to Adam?

" But we cannot gather from Rom. v. or 1 Cor. xv. *That all mankind ſinned in Adam*, if we underſtand *ſinned* as diſtinguiſhed from *ſuffering*." It has been largely proved, that we can: and that *ſinning* muſt neceſſarily be underſtood there, as diſtinguiſhed from *ſuffering*.

" But the apoſtle ſays, *The offence* § *of one* brought death into the world: whereas had all mankind ſinned in Adam when he ſinned, then that offence would not have been *the offence of one*, but of millions." It might be, in one ſenſe,

† p. 93, 94. ‡ 94. § p 95.

the offence of *millions*, and in another, *the offence of one.*

" It is true, Adam's poſterity ſo *fell with him in that firſt tranſgreſſion*, that if the threatning had been immediately executed, he would have had no poſterity at all." The threatning! What was the threatning to them? Did not you aſſure us, in the very laſt page, *The threatning is addreſſed to Adam perſonally; and therefore nothing can be concluded from thence with regard to his poſterity?*

And here you ſay, Their very " Exiſtence did certainly fall under *the threatning* of the law and into the hands of the judge to be diſpoſed of as he ſhould think fit." " As he ſhould think fit!" Then he might without any injuſtice, have deprived them of all bleſſings: of being itſelf, the only poſſible ground of all! And this, for *the ſin of another.*

You cloſe the article thus. " We cannot from thoſe paſſages conclude, that mankind by Adam's offence, incurred any evil but *temporal death.*" Juſt the contrary has been ſhewn at large.

3. Their ſecond propoſition is, *The fall brought*† *mankind into a ſtate of ſin and miſery.*

To prove this, they cite, Rom. v. 12. A proof which all the art of man cannot evade: and Rom. iii. 23. *All have ſinned, and come ſhort of the glory of God.* " But this you ſay, means only, ‡ Jews as well as Gentiles, men of all nations

† p. 96. ‡ p. 97.

tions *have ſinned.*" Nay, it is moſt certain, as Dr. J— obſerves, that he "means † all men of all nations: or he means nothing to the purpoſe of his concluſion and his inferences, v. 19, 20, 21, 22. The apoſtle concludes from the view he had given before of the univerſal corruption of mankind, That *every mouth muſt ſtopped, and all the world become guilty before God*, v. 19. From whence he draws two inferences, 1. *Therefore by the works of the law there ſhall no fleſh be juſtified.* 2. The only way of juſtification for all ſinners is, *By faith in Jeſus Chriſt. For there is no difference*, as to the way of juſtification; *for all have ſinned and come ſhort of the glory of God.* And therefore whoever they are whom Dr. T— excludes from this *all (all have ſinned)* he muſt likewiſe exclude from having any need of juſtification by Chriſt."

Be this as it may, it is certain, 1. That mankind are now *in a ſtate of ſin and ſuffering.* 2. That they have been ſo in all ages, nearly from the time that Adam fell. Now if his fall did not *bring them into* that ſtate, I would be glad to know, what did?

4. Their third propoſition is, ‡ *Sin is any want of conformity to, or tranſgreſſion of the law of God, given as a rule to the reaſonable creature.* This, you ſay, has no immediate relation, to our preſent deſign." But it had to their's: which was to illuſtrate the preceding aſſertion, *That the*

† Vindication p. 50, &c. ‡ p. 98.

fall of Adam brought mankind into a ſtate of ſin, in both theſe ſenſes of the word.

5. Their fourth propoſition is; *The ſinfulneſs of that ſtate into which man fell, conſiſts in the guilt of Adam's firſt ſin, the want of that righteouſneſs wherein he was created, and the corruption of his nature, whereby he is utterly indiſpoſed, diſabled, and made oppoſite to all that is ſpiritually good, and wholly inclined to evil, and that continually, which is commonly called original ſin, and from which do proceed all actual tranſgreſſions.*

On the firſt article of this you ſay, " † Adam's firſt ſin was attended with conſequences which affect all his poſterity. But we could not on account of his ſin, become obnoxious to *puniſhment.*" By *puniſhment* I mean evil, ſuffered on account of ſin. And are we not obnoxious to any evil, on account of Adam's ſin ?

To prove the reſt of the propoſition, they cite firſt, Rom. iii. 10—20. On which you remark, " The ‡ apoſtle is here ſpeaking of Jews and Gentiles, not in a *perſonal* but in a national capacity. *The mouth* ſays he, of all ſorts of people is *ſtopped*, and both Jews and Gentiles *are brought in guilty* ; for I have proved, that there are tranſgreſſors among the Jews, as well as among the Gentiles." Not at all. If he proved no more than this, not one perſon would *become guilty before* God. Not one *mouth* of *Jew* or *Gentile* would

[† p. 99. ‡ p. 102.

would *be ſtopped*, by ſhewing, " There were *Jewiſh* as well as *Heathen* tranſgreſſors."

I proceed to your obſervations.

" *Obſ.* 1. In this whole ſection there is not one word of Adam." There is enough in the next chapter but one. The apoſtle firſt deſcribes the effect, and afterward points out the cauſe.

" *Obſ.* 2. He is here ſpeaking, not of all men, but of the Jews; of thoſe alone who were *under the law*, v. 19, and proving from their own writings†, that there were great corruptions, among them as well as other people."

He is ſpeaking of them chiefly, but not of them only, as appears from the 9th verſe, *We have before proved both Jews and Gentiles, that they are all under ſin: As it is written, there is none righteous* (neither among the *Jews* nor *Gentiles*) *no, not one.* Does this reſpect them, in their *national* only, not *perſonal* capacity? Does it prove no more than, " That there were great corruptions among the Jews, as well as other people?"

" *Obſ.* 3. The ſection ‡ conſiſts of ſeveral quotations out of the Old Teſtament; but 1. None of them, taken ſeparately, ſpeaks of any depravity of nature, but of habits of wickedneſs, which men had themſelves contracted." They do ſpeak of habits which men had contracted themſelves:

† p. 103. ‡ p. 103.

but do they ſpeak of theſe only? The way to know this is, not to "take them ſeparately;" not to conſider the preciſe meaning, wherein they were occaſionally ſpoken, by *David*, *Solomon* or *Iſaiah*: but to take them conjointly, as they are here put together by the Holy Ghoſt, to form the character of all mankind.

On one of them, "*ſeparatly* taken," you ſay, "How could God *look down from heaven, to ſee if there were any that did ſeek* God, if he knew all mankind were naturally diſabled from ſeeking him?" Why not, if whatever they were *by nature the grace of* God was more or leſs given to all? Though they were *wholly inclined to all evil by nature*, yet by grace they might recover all goodneſs.

You affirm. 2, "In none † of theſe places does God ſpeak ſtrictly of every individual Jew under David or Solomon. Very many were bad; but ſome were good." They were; though by grace, not nature. But among all thoſe of whom God ſpeaks by St. Paul, *there* was *none* good or *righteous*, *no*, *not one*: every individual, whether *Jew* or *Heathen was guilty before* God.

"I conclude ‡ therefore, 1. That none of thoſe texts refer to any corruption common to all mankind." Perhaps they do not, as ſpoken by David; but they do as ſpoken by St. Paul. "I conclude, 2. Such a general corruption as admits of no exception, was not neceſſary to the apoſtle's

† p. 164. ‡ p. 106, 107.

apoſtle's argument." Abſolutely neceſſary: had it not included *every individual perſon, no perſon's mouth* would have been *ſtopped.*

Theſe texts therefore do "directly and certainly prove," that at the time when the apoſtle wrote, every individual *Jew* and *Gentile*, (except only thoſe who were *ſaved by grace*) *were all under ſin*; *That there was none* of them *righteous, no not one*; *none that underſtood or that ſought after* God. This was the fact: And who can find out a more rational way of accounting for this univerſal wickedneſs, than by an univerſal corruption of our nature, derived from our firſt parent?

6. The next proof is, ‡ *Eph.* ii. 1, 2, 3. *And you hath he quickened, who were dead in treſpaſſes and ſins: wherein in time paſt ye walked, according to the courſe of this world, according to the prince of the power of the air, the ſpirit, that now worketh in the children of diſobedience: among whom alſo we all had our converſation in times paſt, in the deſires of our fleſh fulfilling the deſires of the fleſh and of the mind; and were by nature the children of wrath even as others.*

1. "Nothing is here intimated of any ill effects of Adam's ſin upon us." No? Not if we are *children of wrath by nature?*

2. "The Epheſians were Gentiles converted to the faith." Yea, and Jews alſo. In this very paſſage the apoſtle ſpeaks of both: firſt, the Gentiles, then the Jewiſh converts.

‡ p. 108.

3. " In theſe verſes he is deſcribing their wretched ſtate, while they were in Gentile darkneſs,"—and while they were in Jewiſh darkneſs; the Jews having been juſt as wicked before their converſion as the Heathens. Both the one and the other had *walked* till then *in the vanity of their mind, having their underſtanding darkened*, being equally *dead in treſpaſſes and ſins*, equally *alienated from the life of God, through the blindneſs of their heart:* a very lively deſcription, not ſo much of a wicked life, as of an evil nature.

4. † " When he ſaith, they were *dead in treſpaſſes and ſins*, he ſpeaks of their perſonal iniquities." (True, both of *heart* and *life*. I muſt make ſome variation in the reſt of your paraphraſe) *Wherein*, ſaith he, *in times paſt ye*, Heathens particularly, *walked*; inwardly and outwardly, *according to the prince of the power of the air, the ſpirit that now*, ſtill, *worketh in the children of diſobedience: among whom we Jews alſo had our converſation*, being as *dead in treſpaſſes and ſins* as you.

" Therefore 5. ‡ When he adds, *And were by nature the children of wrath even as others*, he cannot mean, they were liable to wrath, *by* that *nature* which they brought into the world." Why not? This does not follow from any thing you have ſaid yet. Let us ſee how you prove it now. " This nature is no other than God's own work. The nature of every man comes out of the

† p. 109. ‡ p. 110.

the hands of God." The ſame may be ſaid of thoſe who are ſtill *dead in treſpaſſes and ſins*. Their *original nature* came from God and was no other than God's own work. Yet the *preſent corruption* of their nature came not from God, and is not his work. "Conſequently the *nature* of every perſon when brought into being, is juſt what God ſees fit it ſhould be." This is true of the *original nature* of mankind, when it was firſt *brought into being*. But it is not true of our *preſent corrupt nature*. This is not what God ſees fit it ſhould be. "It is his power alone that forms it." Yes, that forms us *men*; but not, that forms us *ſinful men*. "To ſay the nature HE gives is the object of his wrath, is little leſs than blaſphemy." As he gave it, it is not the object of his wrath; but it is, as it is defiled with ſin. "Far was it from the apoſtle to depreciate our *nature*." True, our *original nature*. But never did man more deeply depreciate our *preſent, corrupt nature*. "His intent is, to ſhew the Epheſians, they were *children of wrath*, through the *ſins in which they walked*." Yea, and through *the deſires of the fleſh and the mind* mentioned immediately before: *through the vanity of their mind*, through *the blindneſs of their hearts, paſt feeling, alienated from the life of God*. Is he "not here § ſpeaking of their *nature*, but of the vicious courſe of life they had led?" "He well underſtood the worth of the human nature"—he did, both in its *original*, and

§ p. 113.

in its *preſent* ſtate—" And elſewhere ſhews, it was endowed, even in the Heathens, with light and power ſufficient to know God, and obey his will." In what Heathens, in Europe, Aſia, Africa, or America, is nature now endowed with this light and power? I have never found it in any Heathen yet: and I have converſed with many, of various nations. On the contrary, I have found, one and all, deeply ignorant of the very end of their exiſtence. All of them have confirmed what an Heathen *Meeko* (or chief) told me many years ago, "He that ſitteth in heaven knoweth *why he made man:* but we know nothing."

"But St. Paul ſays, *When the Gentiles which have not the law, do by nature the things contained in the law, they are a law to themſelves.* This ſuppoſes, they might have done them *by nature*, or their *natural powers*." But how does it appear, that *by nature*, here means, *by their* mere *natural powers?* It is certain, they *had not the* written law. But had they no *ſupernatural aſſiſtance?* Is it not one God *who works in* us and in them, *both to will and to do?* They who by *this help* do the things contained in the law, we grant "are not the objects of God's wrath."

"Again, he affirms, the † Gentiles had light ſufficient to have ſeen God's eternal power and godhead." They had; but how does it appear, that this was the *merely natural* light of their own *unaſſiſted*

† Rom. i. 19, 20, 21.

unaſſiſted reaſon? If they had aſſiſtance from God, and did not uſe it, they were equally *without excuſe*. "Nay, if their ‡ nature was corrupt, and therefore they *did not glorify* God, they had a fair excuſe." True, if God had not offered them grace to balance the corruption of nature. But if he did, they are ſtill *without excuſe*: becauſe they might have conquered that corruption, and would not. Therefore we are not "obliged to ſeek any other ſenſe of the phraſe, *by nature*, than *by the nature* we bring into the world."

However you think you have found another. "*By nature* may ſignify *really* and *truly*. Thus § St. Paul calls Timothy γνησιον τέκνον, *his own, genuine ſon in the faith*: not to ſignify he was the *child* of the apoſtle, but that he was a *real* imitator of his faith. In like manner he calls the Epheſians φύσει τέκνα *genuine children of wrath*: not to ſignify they were related to *wrath* by their *natural birth*; but by their *ſin* and *diſobedience*."

This is ſimply begging the queſtion, without ſo much as a ſhadow of proof. For the Greek word in one text is not the ſame, nor any way related to, that in the other. Nor is there the leaſt reſemblance between the apoſtle's calling Timothy, *his own ſon in the faith*, and his affirming, that even thoſe who are now *ſaved by grace*, were *by nature children of wrath*.

To add therefore, "Not as they came under *condem-*

‡ p. 112. § p. 113.

condemnation by the offence of Adam," is only begging the queſtion once more: Though it is true, they had afterwards inflamed their account, by " their own *treſpaſſes and ſins*."

You conclude, " ‖ *By nature* therefore may be a metaphorical expreſſion, and conſequently is not intended," *(may be* in the premiſs, *is not* in the concluſion! A way of arguing you frequently uſe) " to ſignify nature in the proper ſenſe of the word; but to mean, they were *really* and *truly* children of wrath." But where is the proof? Till this is produced, I muſt ſtill believe, with the Chriſtian church in all ages, that all men are *children of wrath by nature* in the plain, proper ſenſe of the word.

7. The next proof is Rom. v. 6. *While we were yet without ſtrength, in due time Chriſt died for the ungodly*. You anſwer, 1. " The apoſtle is here ſpeaking, not of mankind in general, but *of the Gentiles only*, as † appears by the whole thread of his diſcourſe from the beginning of the epiſtle." From the beginning of the epiſtle to the 6th verſe of the 5th chapter, is the apoſtle ſpeaking *of the Gentiles only?* Otherwiſe it cannot appear " by the whole thread of his diſcourſe from the beginning of the epiſtle." " But it appears eſpecially from chap. iii. ver. 9. *What then? Are we Jews better than they Gentiles?*" Nay, from that very verſe he ſpeaks chiefly of the Jews. And you yourſelf

‖ p. 114. † p. 115.

yourſelf a few ‡ pages ago, roundly affirmed, " that he there ſpoke of *the Jews only.*"

And will you affirm, that in the 4th chapter likewiſe " he is ſpeaking of the Gentiles only?" Is it not manifeſt, that he does not ſpeak of them at all, in a conſiderable part of that chapter? How then does it appear, by *the whole thread of his diſcourſe from the beginning of the epiſtle*, " that he is here ſpeaking not of mankind in general, but of the Gentiles only?"

However you boldly go on " § Having eſtabliſhed the point, that the Gentiles have as good a title to God's favour as the Jews."—How? Is this the only, or the chief point which St. Paul eſtabliſhes in the 4th chapter? Is not his main point throughout that chapter to prove, that both Jews and Gentiles were *juſtified by faith?* Or, is he " ſpeaking this, not of mankind in general, but of the Gentiles *only?* He proceeds chap. v. 1. *Therefore being juſtified by faith, we Gentiles have peace with God.*" In the ſame manner you thruſt in the word Gentiles into each of the following verſes. Had then the Gentiles only *peace with God?* You might with more colour have inſerted Jews in every verſe. For of them *chiefly* the apoſtle had been ſpeaking. To ſay that " he ‖ principally ſpeaks *of* and *to* the Gentiles, to the end of the 6th chapter," is another aſſertion which cannot be proved. It is therefore by no means true, that " he is in this verſe ſpeaking

‡ p. 102, &c. § p. 116. ‖ p. 117.

ing of the Gentiles, in contradiſtinction to the Jews."

You affirm, 2. "By the ſame argument, he here conſiders the Gentiles only in a *body*, as diſtinguiſhed from the *body* of the Jews. For ſo he does all along in the four firſt chapters." No, not in one of them. If he had, the *mouth* of no one individual perſon had been *ſtopped*. On the contrary he ſpeaks both here and all along of every individual, that every one might believe in him, *who died for* every one of *the ungodly*.

You affirm, 3. "In this † verſe he deſcribes the condition of the converted Gentiles when in their Heathen ſtate, in which they were *without ſtrength*, unable to recover themſelves; they were *ungodly*, yea *ſinners*, and *enemies to God*." And were not the unconverted Jews alſo *ſinners*, and *enemies to God*, *ungodly*, and *without ſtrength* to recover themſelves? Theſe four characters therefore are no proof at all, "that the Gentiles only are here ſpoken of."

"Their *ſin* and *enmity* and *ungodlineſs* conſiſted in their *wicked works*." Primarily in their *wicked tempers*. But how came all men, Jews and Gentiles, to have thoſe wicked *tempers*, and to walk in thoſe wicked *works*? How came they all, till converted, to be *dead in ſin*, and *without ſtrength* to recover from it? Unleſs *in Adam all died*, in a deeper ſenſe than you are willing to allow.

You ſum up your argument thus: "The apoſtle

† p. 118.

‡ apoſtle is not ſpeaking here of all mankind's being corrupted in Adam, but of the Gentiles being corrupted by the idolatry and wickedneſs into which they had plunged themſelves, and out of which they were unable to recover themſelves, without the extraordinary interpoſal of divine grace."

If this was the caſe of the Heathens only, then the Jews were not *without ſtrength*, but were able to recover themſelves from their wickedneſs, without any ſuch interpoſal! But with regard to the Heathens I aſk, 1. Was this the ſtate of all the Heathen nations, or of ſome only? 2. If of ſome only, which were they that were not corrupted? 3. If it was the ſtate of all Heathen nations, how came it to be ſo? How was it, that there was not one uncorrupted nation on earth? 4. How could any Heathen nation be in this ſtate? *Without ſtrength? Unable to recover themſelves* from ſin, without the extraordinary interpoſal of the divine grace? Since you are clear in this, that " all the § Gentiles are endowed with light and power, ſufficient to know God, and perform obedience to his will, by their *natural powers* of reaſon and underſtanding. If you ſay, " They were once endowed with theſe powers, but now they had caſt them away:" I am not ſatisfied ſtill. What, did all nations caſt away their *natural powers* of reaſon and underſtanding? Surely not! But if not,

‡ p. 120. § p. 111.

not, how came they all to plunge themſelves into this dreadful corruption?

8. Another proof is, Rom. viii. 7, 8. *The carnal mind is enmity againſt God: for it is not ſubject to the law of God, neither indeed can be. So then they that are in the fleſh cannot pleaſe God.*

On this you obſerve, 1. "Here is not one word of Adam, or any conſequence of his ſin upon us."

The whole paſſage ſpeaks of that corruption of our nature, which is the conſequence of Adam's ſin.

The plain and obvious ſenſe of it is this, ver. 3. *What the law could not do, (in that it was weak through the fleſh,* too weak to contend with our corrupt nature) God hath done: *ſending his own Son, he hath condemned* that *ſin* which was *in* our *fleſh:* hath given ſentence that it ſhould be deſtroyed, ver. 4. *That the righteouſneſs of the law might be fulfilled in us, who walk not after the fleſh, but after the ſpirit:* who are guided in all our thoughts, words and actions, not by corrupt nature but by the Spirit of God. ver. 5. *They that are after the fleſh*—who are ſtill guided by corrupt nature, *mind the things of the fleſh:* have their thoughts and affections fixt on ſuch things as gratify corrupt nature: *but they that are after the Spirit,* who are under his guidance, *mind the things of the Spirit:* think of, reliſh, love the things, which the Spirit hath revealed, which he moves us to, and promiſes to give us. Ver. 6.

For

For to be carnally minded, to *mind the things of the flesh*, of our corrupt nature, *is death:* the sure mark of spiritual death, and the way to death everlasting. *But to be spiritually minded*, to *mind* the things of the Spirit, *is life:* the sure mark of spiritual life, and the way to life everlasting: and attended with the *peace* of God, and *peace with* God, which otherwise can have no place: ver. 7. *Because the carnal mind*, the mind, taste, inclination, the whole bias of our evil nature *is enmity against God. For it is not subject to the law of God, neither indeed can be:* being as opposite thereto as hell to heaven. Ver. 8. *So then they that are in the flesh*—still unrenewed by the Spirit, still following the bent of corrupt nature, *cannot please* God. Every man now may see whether this passage does not strongly *illustrate* the depravity of our nature.

9. The last proof of this part of the proposition † is, Gen. vi. 5. *God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.* And below, ver. 11. *The earth was corrupt before God, and the earth was filled with violence.*

"Mankind, you say, was universally debauched into lust and sensuality, rapine and violence." And how came this *universal wickedness*, if all mankind were quite upright by nature? You answer, "They had corrupted themselves: so the

† p. 122.

the text, ver. 12. *All flesh had corrupted his way upon the earth.*" This expression does not necessarily imply any more, than that *all flesh*, all men *were corrupted*. But taking it literally, I ask, How came all flesh to *corrupt themselves?* "Oh, by Seth's posterity inter-marrying with the Cainites." But how came *all the Cainites* to *corrupt themselves?* And *all the Sethites* to follow, not reform them? If the balance was even, if nature leaned neither way, there ought to have been as many good as bad still: And the Sethites ought to have reformed as many of the children of Cain, as the Cainites corrupted of the children of Seth. How came it then, that *only Noah was a just man?* And does one good man amidst a world of the ungodly, prove that the "nature of mankind in general is not corrupted?" Or rather strongly prove, that it is? It does not prove, that Noah himself was not naturally inclined to evil; but it does, that the world was.

"† But if the corruption of nature was the reason why the old world was destroyed, it is a reason for the destruction of the world at any time." This *alone* was never supposed to be the reason; but their actual wickedness added thereto.

You add, "It may be urged, that God said *Gen.* viii. 21. *I will not again curse the ground for man's sake: for the imagination of man's heart is evil from his youth.* But the *Hebrew* particle

† p. 123.

כי sometimes signifies *although*." That does not prove, that it signifies so here. But what if it does? What if the texts be rendered, *Tho' the imagination of man's heart is evil from his youth?* Even thus rendered, it implies as strongly as it did before, that *man's heart* is naturally inclined to evil.

The *Hebrew* word, ‡ translated *youth*, is always applied to *childhood or tender age*, Isa. vii. 16. נער signifies *a little child*. And none of the texts you have cited prove the contrary. *Heman*, the author of the 88th *psalm*, was doutless *afflicted from his youth* or *childhood*. The *Babylonians* mentioned Isa. xlvii. 12. may well be supposed to have been trained up in the way of their fathers, from their *earliest childhood*: and the plain meaning of *Jeremiah*, ch. iii. 24, 25. *Shame hath devoured the labour of our fathers from our youth—We lie down in our shame; for we have sinned against the Lord our God, we and our fathers from our youth*, is, Ever since we began to think or act, we have gone astray from God.

10. The preceding texts were brought to prove (and they do abundantly prove it) that our nature is deeply corrupted, inclined to evil, and disinclined to all that is spiritually good, so that without supernatural grace, we can neither will nor do what is pleasing to God. And this easily accounts for the wickedness and misery of mankind, in all ages and nations: whereby experience and reason do so strongly confirm this scriptural doctrine of *original sin*.

Yet

‡ p. 124.

Yet it will not "follow, That men § are no *moral agents.*" If you ask, "Why, how are they capable of performing duty?" I answer, By grace though not by nature. And a measure of this is given to all men.

Nor does it follow, "That we can by no means help or hinder that sin which is *natural* to us." Yes, we can. Anger, for instance, is natural to me: yea, irregular, unreasonable anger. I am naturally inclined to this, as I experience every day. Yet *I can help it* by the grace of God; and do so as long as I watch and pray.

Dr. *J*— answers this assertion more at large, "*If sin be natural, then it is necessary.*‖ If by sin is meant the corrupt bias of our wills, that indeed is natural to us, as our nature is corrupted by the fall; but not as it came originally out of the hand of God. Therefore it is improperly compared to the appetites of hunger and thirst, which might be in our *original nature.* Now this bias of the will is certainly evil and sinful, and hateful to God; whether we have contracted it ourselves, or whether we derive it from Adam makes no difference. A proud or passionate temper is evil, whether a man has contracted it himself, or derived it from his parents. Therefore the inference, *'If natural and* (in some sense) *necessary then no sin*, does by no means hold.

"But if by sin be meant sinful actions, to which this corrupt bias of the will inclines us; it

§ p. 125. ‖ Vindication, p. 68, &c.

it remains to be proved, that a corrupt bias of the will, makes the actions neceſſary and conſequently not ſinful. And indeed, if a corrupt bias makes ſin, to be neceſſary, and conſequently to be no ſin, then the more any man is inclined to ſin, the leſs ſin he can commit: and as that corrupt bias grows ſtronger, his actual ſinning becomes more neceſſary: and ſo the man inſtead of growing more wicked grows more innocent."

11. That this doctrine has been † long "held in the church of *Rome*" is true. But ſo it has in the *Greek* church alſo: and ſo far as we can learn, in every church under heaven, at leaſt from the time that God ſpake by *Moſes*.

From this infection of our nature (call it original ſin, or what you pleaſe) ſpring many if not all, actual ſins. And this St. James (i. 14.) plainly intimates, even according to your paraphraſe on his words. "*Every man is tempted*, is overcome by temptation *when he is drawn away by his own luſt*, his own *irregular deſire*; where the apoſtle charges the wickedneſs of men on its proper cauſe, their *own luſt*." Very true. And *irregular deſire* is (not ſo much a fruit as a) part of original ſin. For to ſay, "*Eve* ‡had *irregular deſires* before ſhe ſinned" is a contradiction; ſince all irregular deſire is ſin.

12. Another proof, that *actual* ſins ſpring *from original is*, *Matt.* xv. 19. *Out of the heart proceed*

† p. 126. ‡ p. 127.

proceed evil thoughts, murders, adulteries, fornications, thefts, falſe-witneſs, blaſphemies.

"But what has this text to do with Adam's ſin?" It has much to do with the point it is brought to prove: namely, That actual ſin proceeds from *original, evil works* from an *evil heart.* Do not therefore triumph over theſe venerable men (as you have done again and again) becauſe a text cited in proof of one clauſe of a propoſition, does not prove the whole.

† But "neither of thoſe texts proves, that all our wickedneſs proceeds from our being corrupted by Adam's ſin." But they both prove what they were brought to prove, that all outward wickedneſs proceeds from inward wickedneſs. Thoſe pious men therefore did not mix "the forgery of their own imagination with the truth of God."

But "if all actual tranſgreſſions proceed from Adam's ſin, then he is the only guilty perſon that ever lived. For if his ſin is the cauſe of all ours, he alone is chargeable with them."

True: if all our tranſgreſſions ſo proceed from his ſin, that we cannot poſſibly avoid them. But this is not the caſe: by the grace of God, we may *caſt away all our tranſgreſſions.* Therefore if we do not, they are chargeable on ourſelves. We may live: but we will die.

Well, but "on ‡ theſe principles, all actual ſins proceed from Adam's ſin, either by neceſſary

† p. 128. ‡ p. 129.

ceſſary conſequence ; or thro' our own choice ; or partly by one, and partly by the other." Yes, partly by one and partly by the other. We are inclined to evil, antecedently to our own choice. By grace we may conquer this inclination, or we may chuſe to follow it, and ſo commit actual ſin.

13. Their fifth propoſition is, †*Original ſin is conveyed from our firſt parents to their poſterity by natural generation, ſo as all that proceed from them in that way, are conceived and born in ſin.*

In proof of this they urge, *Pſ.* li. 5. ‡ *Behold I was ſhapen in iniquity, and in ſin did my mother conceive me.*

On this you obſerve. " The word which we tranſlate *ſhapen*, ſignifies to *bring forth or bear*. So here it means, *Behold I was brought forth or born in iniquity*."

Suppoſe it does (which is not plain; for you cannot infer, from its meaning ſo ſometimes, that it means ſo here) what have you gained? If *David* was *born* in iniquity, it is little different from being *ſhapen* therein.

That the *Hebrew* word does not always mean *to be born*, but rather to be *ſhapen, formed or made*, evidently appears from *Pſ.* xc. 2 ; where it is applied to the formation of the earth. And in this very text, the ſeventy render it by ἐπλάσθη, a word of the very ſame import. It is therefore

† p. 130. ‡ p. 131.

here very properly rendered ſhapen: nor can it be more exactly tranſlated.

But "the word יחמתן properly ſignifies *warmed me.*" You ſhould ſay, *literally* ſignifies. But it ſignifies conceived me nevertheleſs. And ſo it is taken Gen. xxx. 38, 39, 41, &c. xxxi. 10. "Nay it † ſignifies there the *act of copulation.* So ſeveral tranſlators render it." And ſeveral render it otherwiſe. So this does not determine the point either way.

It muſt therefore be determined by the ſenſe. Now for what end did Jacob put the *pilled rods before the cattle?* That the lambs might be marked as the rods were. And when is it that females of any kind mark their young? Not in that act: But ſometime after, when the fœtus is ether forming or actually fromed. Throw a plumb or a pear at a woman before conception, and it will not mark the fœtus at all: but it will, if thrown while ſhe is conceiving, or after ſhe has conceived, as we ſee in a thouſand inſtances. This obſervation juſtifies our tranſlators in rendering the word by conceiving in all thoſe places.

And indeed you own, "David could not apply that word to his mother, in the ſenſe where in you would apply it to the cattle." You therefore affirm, ‡ it means here, *to nurſe.* You may as well ſay, it means, *to roaſt.* You have as much authority from the bible, for one interpretation as for the other. Produce, if you can, one ſingle

† p. 132, 133. ‡ p. 134.

ſingle text, in which חמם ſignifies to *nurſe*, or any thing like it.

You ſtride on. 1. "The verſe means, *In ſin did my mother nurſe me:* 2. That is, I am *a ſinner from the womb:* 3. That is, *I am a great ſinner:* 4. That is, *I have contracted ſtrong habits of ſin.*" By this art you may make the moſt expreſſive texts, mean juſt any thing or nothing.

"So *Pſ.* lviii. 3. *The wicked are eſtranged from the womb: they go aſtray as ſoon as they are born, telling lies.* That is, my unjuſt perſecutors in Saul's court are exceedingly wicked." If this was all David meant, what need of זרו *are alienated?* And that from the *bowels* of their mother? Nay, but he means as he ſpeaks. They *are alienated from the life of God*, from the time of their coming into the world. From the time of their birth they *knew not the way of truth:* neither can, unleſs they are *born of God.*

You cite as a parallel text, "*Thou waſt called a tranſgreſſor from the womb*, that is, ſet to iniquity by prevailing habits and cuſtoms." Nay, the plain meaning is, the Iſraelites in general had never kept God's laws ſince they came into the world.

Perhaps the phraſe, *from the womb* is once uſed figuratively, namely, Job xxxi. 18. But it is manifeſt, that it is to be literally taken, Iſa. xlix. 1. *The Lord hath called me from the womb, from the bowels of my mother hath he made mention of my name.* For 1, This whole paſſage re-

lates to Chriſt; theſe expreſſions in particular. 2. This was literally fulfilled, when the angel was ſent while he was yet in the womb, to order that his *name* ſhould be *called* JESUS. This is not therefore barely "an hyperbolical form of aggravating ſin;" but an humble confeſſion of a deep and weighty truth, whereof we cannot be too ſenſible.

"But you have † no manner of ground to conclude that it relateth to Adam's ſin."

Whether it relates to Adam's perſonal ſin or no, it relates to *a corrupt nature.* This is the preſent queſtion; and your pulling in Adam's ſin, only tends to puzzle the reader.

But how do you prove (ſince you *will* drag this in) that it does not relate to Adam's ſin?

Thus; "1. In the whole pſalm there is not one word about Adam, or the effects of his ſin upon us."

Here, as uſual, you blend the two queſtions together; the ready way to confound an unwary reader. But firſt, to the firſt, "In the whole pſalm there is not one word about Adam. Therefore it relateth not to him." Juſt as well you may argue, "In the whole pſalm there is not one word about Uriah. Therefore it relateth not to him." The ſecond aſſertion, "There is not one word of the effects of his ſin," is a fair begging the queſtion.

"2. The pſalmiſt is here charging himſelf with his

† p. 136.

his own sin." He is; and tracing it up to the fountain.

" 3. But according to our version, he does not charge *himself* with his sin, but *some other* person. He throws the whole load of his sin from off himself on God who shaped him, and his mother who conceived him."

What you say might have had weight, if he had offered this in *excuse* of his sin, or even in extenuation of it. But does he do this? Does he in fact " throw the whole blame, or any part of it from off himself?" Just the reverse. He acknowledges and bewails *his own* total *iniquity:* not to *excuse*, but to abase himself the more before God, for his *inward* as well as *outward* wickedness.

And yet he might, in perfect consistency with this when God had caused *the bones which had been broken to rejoice*, cry out, *I will praise thee*, O God: *for I am fearfully and wonderfully made:* yea, and repeat all that follows in the same psalm: which proves so much and no more, that every fœtus in the womb is formed by the power and wisdom of God. Yet does it not follow, that the sin transmitted from the parent " must † be attributed to God."

" But how could he with pleasure reflect upon his formation, or praise God for it?" As I can at this day: though I know I was *conceived in sin*, and *shapen in iniquity*. But *where sin abounds*,

† p. 137.

grace does much more abound. I lose less by Adam than I gain by Christ.

This also perfectly consists with the following verse, ‡ *Behold thou desirest truth,* or it is thy will that we should have truth *in the inward parts:* thou art willing to remove all that *iniquity* wherein *I was shapen,* to *give me a clean heart, and renew a right spirit within me. And in the hidden part thou hast made me to know wisdom:* thou hast *shewn me what was good.* So that I am every way without excuse. I knew thy will and did it not.

" But if after § all you will adhere to the literal sense of this text, why do you not adhere to the literal sense of that text, *this is my body,* and believe *transubstantiation?*" For those very reasons which you suggest; 1. Because it is grosly absurd to suppose that Christ speaks of what he then held in his hands, as his *real, natural body.* But it is no way absurd to suppose the psalmist was *conceived in sin.* 2. The sense of *this is my body,* may be clearly explained by other scriptures, where the like forms of speech are used. But there are no other scriptures where the like forms with this of David are used in any other sense. 3. *Transubstantiation* is attended with consequences hurtful to piety. But the doctrine of original sin, and faith grounded thereon, is the only foundation of true piety.

14. The next proof is, Job xiv. 4. *Who can*

‡ p. 138. § ibid.

can bring a clean thing out of an unclean? Not one.

On this you obſerve, "Job is here ‖ ſpeaking of the weakneſs of our nature, not with regard to ſin, but to the ſhortneſs and afflictions of life." Certainly, with regard both to the one and the other. For though in the firſt and ſecond verſes, he mentions the ſhortneſs and troubles of life, yet even theſe are mentioned with a manifeſt regard to ſin. This appears from the very next verſe, † *And doſt thou open thy eyes upon ſuch a one*, to puniſh one already ſo wretched? *And bringeſt me into judgment with thee*, by chaſtiſing me ſtill more? It then immediately follows, *Who can bring a clean thing out of an unclean? Not one:* It does therefore by no means appear that "Job is here ſpeaking *only* with regard to the ſhortneſs and troubles of life."

Part of the following verſes run thus; ver. 16, 17. *Now thou numbereſt my ſteps: doſt thou not watch over my ſin? My tranſgreſſion is ſealed up in a bag, and thou ſoweſt up mine iniquity.* Let any one judge then, whether Job in this chapter does not ſpeaks of "the ſinfulneſs as well as the mortality of human nature."

Not that he "urges ‡ his *natural pravity* as a reaſon why he ſhould not be *brought into judgment.*" No more than David urges his being *ſhapen in wickedneſs*, as an excuſe for that wickedneſs. Rather Job (as well as David) humbly

‖ p. 139. † p. 140. ‡ p. 141.

acknowledges his total ſinfulneſs: confeſſing, that he *deſerved* the *judgment*, which yet he prays God not to inflict.

15. Another proof is, Job xv. 14. *What is man that he ſhould be clean, and he that is born of a woman that he ſhould be righteous?*

On this you obſerve, "*Born of a woman* ſignifies no more than a man." Often it does not; but here it is emphatical. "The phraſe indeed ‡ includes *frailty* and *imperfection*." How can that be? Was Adam made *frail* and *imperfect?* And have you forgot that every man is now *born* in as good a ſtate as Adam was *made* at firſt? "But it is not to be underſtood as the reaſon, why man is unclean and unrighteous." From the placing of the words one would really judge it was: and how do you prove it is not? Why, "Job and his friends uſe this *manner of ſpeech*, in other places of this book. § *Shall mortal man be more juſt than God? Shall a man be more pure than his maker?*" Nay, this is not the *manner of ſpeech* which is in queſtion; ſo you are here quite wide of the mark. "However that is, *How can man be juſtified with God? Or how can he be clean that is born of a woman?*"‖

And does not this point at original ſin? You ſay, No. For "if Job and his friends had known, that the reaſon of our uncleanneſs and imperfection was our receiving a corrupted nature from Adam, they ought to have given this reaſon of it."

‡ p. 142. § Job iv. 17. ‖ Job xxv. 4.

it." And do they not, in the very words before us? You say, "No: they turn our thoughts to a quite different reason, namely, the uncleanness of the best of creatures in his sight." This is not a different reason, but falls in with the other: and the natural meaning of these texts is, ‖ *How can he be clean that is born of a woman*, and so conceived and born in sin? *Behold, even to the moon, and it shineth not*, compared with God; *yea, the stars are not pure in his sight!* How *much less man that is a worm?* In how much higher and stricter a sense is man impure, that carries about with him his *mortality*, the testimony of that *unclean* nature which he brought with him into the world?

† *Shall mortal man be* ‡ *more just than God! Shall a man be more pure than his maker?* Shall man dare to arraign the justice of God? To say, God punishes him more than he deserves? *Behold he puts no trust in his servants, and his angels he charged with folly.* Many of these left their first estates; even their wisdom was not to be depended on. *How much less in them that dwell in houses of clay:* whose bodies, liable to pain, sickness, death, are standing monuments of the folly and wickedness which are deep rooted in their souls?

§ *What is man, that he shall be clean, and he which is born of a woman, that he should be righ-*

‖ Job xxv. 4. † Job iv. 17, &c. ‡ p. 143.
§ Job xv. 14, &c.

teous? Behold he putteth no truſt in his holy ones; yea, the heavens *are not pure in his ſight.* His holy angels have fallen, and the higheſt creatures are not pure in compariſon of him. *How much more abominable and filthy,* in the ſtricteſt ſenſe, *is man,* every man born into the world? *Who drinketh iniquity like water,* iniquity of every kind, ſo readily, ſo naturally, as being ſo throughly agreeable to *the deſires of* his *fleſh, and of* his *mind?*

You conclude the head thus, "Man in his preſent weak and fleſhy ſtate cannot be clean before God." Certainly, as clean as the moon and ſtars at leaſt: if he be as he was firſt created. He was *made but a little lower than the angels.* Conſequently he was then far higher and more pure, than theſe, or the ſun itſelf, or any other part of the material creation. You go on, "Why cannot a man be clean before God? Becauſe he is conceived and born in ſin? No ſuch thing. But becauſe if the pureſt creatures are not pure in compariſon of God, much leſs a being ſubject to ſo many infirmities as a mortal man." Infirmities! What then? Do *innocent* infirmities make a man *unclean before God?* Do labour, pain, bodily weakneſs, or mortality, make us *filthy and abominable?* Surely not. Neither could they make a man pure from ſin, leſs pure than the moon and ſtars. Nor can we conceive Adam as he came out of the hands of God, to have been in any ſenſe *leſs clean* than theſe. All theſe texts therefore

fore must refer to that sinful impurity, which every man brings into the world.

You add, "Which is a demonstration to me, that Job and his friends were wholly strangers to this doctrine." A demonstration of a peculiar kind! I think neither mathematical, nor logical.

16. The last proof † is John iii. 6. *That which is born of the flesh is flesh, and that which is born of the spirit is spirit.*

"‡ Here by *flesh* Dr. Taylor understands nothing else, but the meer *parts and powers of a man:* and by *being born of the flesh*, the being *born of a woman*, with *the constitution and natural powers of a man.*" Now let us suppose that human nature is not at all corrupted, and let us try what sense we can make of other scriptures, where the word *flesh* is used in opposition to *spirit*, as it is here, Rom. viii. 1. *There is no condemnation to them who walk not after the flesh, but after the spirit*; that is, not after the pure, uncorrupted constitution and powers of man. Again, ver. 8. *They that are in the flesh cannot please God*; that is, they that have the parts and powers of a man. Again, *If ye live after the flesh ye shall die:* that is, if ye live suitably to the constitution and powers of your nature. Once more: how shall we understand *the flesh lusteth against the spirit, and the spirit against the flesh,*

† p. 144. ‡ Vindication p. 78, &c.

(Gal. v. 17.) If *flesh* means nothing but the pure and uncorrupted powers of human nature?

"But this text, John iii. 3, is according to Dr. Taylor, so far from implying any corruption of our nature, that "*on the* † *contrary it supposes we have a nature susceptible of the best habits, and capable of being born of the spirit.*" And who ever denied it? Who ever supposed, that such a corruption of nature, as for the present disables us for spiritual good, renders us incapable of being *born of the Spirit?*"

"But if natural generation is the mean of conveying a sinful nature from our first parents to their posterity, then must itself be a sinful and unlawful thing." I deny the consequence. You may transmit to your children a nature tainted with sin, and yet commit no sin in so doing.

"Again, we produce one another, only as the oak produces the acorn. The proper production of a child is from God. ‡ But if God produces a fœtus, which has sinful dispositions, he produces those dispositions." Your argument proves too much. It would prove God to be the author of all *actual* (as well as *original)* sin. For "it is the power of God under certain laws and established rules," which produces not only the *fœtus*, but all the *motion* in the universe. It is his power which so violently expands the air, on the discharge of a pistol or cannon. It is the same which produces muscular motion, and the circulation of all

† p. 145. ‡ p. 146.

all the juices in man. But does he therefore produce adultery or murder? Is he the cauſe of thoſe *ſinful motions?* He is the cauſe of the *motion* (as he is of the *fœtus*) of the *ſin*, he is not. Do not ſay, This is too fine a diſtinction? Fine as it is, you muſt neceſſarily allow it. Otherwiſe you make God the direct author of all the ſin under heaven. To apply this more directly to the point. God does produce the fœtus of man, as he does of trees, impowering the one and the other to propagate each after its kind. And a *ſinful man* propagates after his kind, another *ſinful man*. Yet God *produces*, in the ſenſe above-mentioned, *the man*, but not *the ſin*.

17. Their ſixth propoſition is, *The fall brought upon mankind the loſs of communion with God, †his diſpleaſure and curſe, ſo as we are by nature children of wrath, ‡bond-ſlaves to Satan, §and juſtly liable to all puniſhments, in this world and that which is to come‖.*

In proof of the firſt clauſe of this propoſition, they cite Gen. iii. 8, 10, 24. On this you obſerve, "¶ Adam and Eve by their ſin did forfeit communion with God. But God did not take the forfeiture." Surely he did, when *they were afraid and hid themſelves from his preſence.* "But afterward they had frequent communion with him." This does not prove, they did not loſe it before.

"But

† Gen. iii. 8, 10, 24. ‡ Eph. ii. 2, 3. § 2 Tim. ii. 26.
‖ Gen. ii. 17.—Rom. vi. 23. ¶ p. 147.

" But their poſterity did not. † Abel had communion with him, and ſo had the patriarchs and prophets. And ſo have we at this day. So that as we could not juſtly have loſt this communion by Adam's ſin, it is true, in fact, that we have not loſt it. We ſtill have *fellowſhip with the Father and Son.*"

Could we not juſtly, by Adam's ſin, have loſt our very exiſtence? And if he had not exiſted, could we have had communion with God? " But we have not loſt it in fact. We ſtill have *fellowſhip with the Father and with the Son.*" Who have? All men born into the world? All *Jews*, and *Turks*, and *Heathens?* Have all that are called Chriſtians? Have the generality of proteſtants *fellowſhip with the Father and the Son?* What followſhip? Juſt as much as light has with darkneſs, as much as Chriſt has with Belial. The bulk of mankind *Chriſtians* as well as *Heathen*, *proteſtants* as well as papiſts, are at this day, and have been ever ſince they were born *without* God." ἄθεοι, *Atheiſts in the world.*

We need not therefore ſay, " Their fellowſhip with God, is owing to his mercy thro' a Redeemer." They have none at all: no fellowſhip with *the only true* God, *and with* Jeſus Chriſt *whom he hath ſent.* Indeed they have no great need of *Jeſus Chriſt*, according to your account: Seeing " *All* that God's grace doth for us in Chriſt,

† p. 148.

Chriſt, to repair what we loſt in Adam, is raiſing us up at the laſt day!" You add, "And §therefore communion with God, is either the ſame grace which was vouchſafed to *Adam*, continued to us;" (to every man born into the world, as naturally as ſeeing or hearing!) "Or, if there be any thing extraordinary in it" (which you judge, can hardly be allowed!) "it belongs to the redundancy of grace, which has no relation to any thing we loſt by *Adam*." That that whole paſſage has relation to what we loſt in Adam, has been ſhewn already. But what conception you have of communion with God is eaſily ſeen by this wonderful account of it.

"However this text gives no intimation, that Adam's poſterity loſt communion with God for his ſin." It ſhews that Adam did ſo. And all his poſterity has done the ſame. Whence is this unleſs from his ſin?

V. 24. *So he drove out the man: and he placed at the eaſt of the garden of Eden cherubim and a flaming ſword, which turned every way, to keep the way of the tree of life.*

Although God is equally preſent in every place yet this was a clear token, that man had not now that near communion with him, which he had enjoyed before his ſin.

18. Prop. *The fall brought upon mankind God's diſpleaſure and curſe, ſo as we are by nature the children of wrath.*

"The

§ p. 149.

" The text on which this is †grounded Eph. ii. 2, 3. we have conſidered before.' And thoſe conſiderations have been anſwered at large.

You add, " How mankind could be juſtly brought under God's diſpleaſure for Adam's ſin, we cannot underſtand. On the contrary, we do underſtand, *it is unjuſt*. And therefore, unleſs our underſtanding or perception of truth, be falſe, *it muſt be unjuſt*. But underſtanding muſt be the ſame in all beings, as far as they do underſtand. Therefore ‡ if we underſtand, that *it is unjuſt*, God underſtands it to be ſoo too."

Plauſible enough. But let us take the argument in pieces. " How mankind could be *juſtly* brought under God's diſpleaſure, for Adam's ſin. we cannot underſtand." I allow it. I cannot underſtand, that is, clearly or fully comprehend the deep of the divine judgment therein: no more than I can, how *the whole* brute creation through his ſin ſhould have been *made ſubject to vanity*, and ſhould *groan together*, in weakneſs, in various pain, in death, *until this day*. " On the contrary, we do underſtand, *it is unjuſt*." I do not underſtand, it is. It is quite beyond my underſtanding. It is a depth which I cannot fathom. " Therefore unleſs our underſtanding, *or perception of truth* be falſe, it *muſt be unjuſt*." Here lies the deceit. You ſhift the terms, and place as equivalent thoſe which are not equivalent. Our *perception of truth* cannot be falſe: our

† p. 150. ‡ p. 151.

our *underſtanding* or *apprehenſion of things* may. "But underſtanding muſt be the ſame in all beings." Yes in the former ſenſe of the word, but not the latter. "Therefore if we underſtand (apprehend) *it is unjuſt*, God underſtands it ſo too." Nay verily: *as the heavens are higher than the earth, ſo are* his *thoughts higher than* our *thoughts*.

"What a God muſt he be, who can curſe his innocent creatures, before they have a being? Is this thy God, O Chriſtian?" Bold enough! So Lord B——. "Moſes's God your God?" He is mine: although he ſaid, *Curſed be Canaan*, including his poſterity, before they had a being. And although he now permits millions to come into a world, which every where bears the marks of *his diſpleaſure*. And he permits human ſouls to exiſt in bodies, which are (*how* we know not, but the fact we know) *conceived and born in ſin*, by reaſon whereof, all men coming into the world are *children of wrath*. But he has provided a Saviour for them all. And this fully acquits both his juſtice and mercy.

19. *So as we are by nature bondſlaves to Satan*, 2 Tim. ii. 26. † *And that they may recover themſelves out of the ſnare of the devil who are taken captive at his will.*

But you ſay, "The apoſtle ſpeaks this of the unconverted Gentiles, who were ſlaves to Satan, not through Adam, but through their own fault."

Both

† p. 152,

Both one and the other. But how does it appear, that he ſpeaks this of the *Gentiles* only?

Without offering at any proof of this, you go on. "The clauſe, ‡ *taken captive by him* is ſpoken, not of the devil but of *the ſervant of the* Lord For thus the place ſhould be rendered; *That they may awake out of the ſnare of the devil, being revived by him*, that is, the ſervant of the Lord, to his, that is, God's will.

Well the proof. "The word ζωγρέω ſignifies to *revive*: and ſo here, to reſtore men to life and ſalvation. As a proof of this ſenſe of the word you cite *Luke* v. 10. But this rather proves the contrary. For there it has nothing to do with *reviving*. We read in the verſe before of the *fiſhes which they had taken*: alluding to which Jeſus *ſaid unto* Simon *from henceforth thou ſhalt catch men: take them captive* in the goſpel net. Altho' therefore it were allowed (which cannot be done) that *his* related, not to the word immediately preceding, but to another which ſtands three verſes off, yet even this would avail nothing: ſince the ſenſe which you impoſe upon ζωγρέω, is what it will by no means bear.

You ſay indeed. "It always ‖ means to *take alive or ſave alive*." It does mean, *to take alive*. But you bring not one authority to prove, that it ever means, To *ſave alive*. It therefore "ſuits the devil and his ſnare" admirably well: for he does not take therein thoſe who are *free among*

‡ p. 153. ‖ p. 154.

among the dead: but thoſe who are alive in a natural, though dead in a ſpiritual ſenſe.

"But however § this be, they were not led captive thro' Adam's ſin, but their own wickedneſs." They were "bondſlaves to Satan" (which was the point to be proved) through Adam's ſin, and their own wickedneſs.

"Yea, but what an inconſiſtency muſt that be in the divine diſpenſations and in the ſcriptures, if it can be made appear from them, that God hath for *no fault of ours, but only* for Adam's one ſin, put us all into the hands of the devil: when† he hath been in all ages providing means; to preſerve or reſcue mankind from him?" What can be made appear from the ſcriptures is this: that from *Adam's ſin paſſed upon all men*: that hereby all men being by nature *dead in ſin*, cannot of themſelves reſiſt the devil: and that conſequently, all who will not accept of help from God, are *taken captive by Satan at his will.* And there is no inconſiſtency between this, and any of the divine diſpenſations.

Prop. *And juſtly liable to all puniſhments in this world, and that which is to come.*

That all men are liable to theſe for Adam's ſin *alone*, I do not aſſert: but they are ſo, for their own outward and inward ſins, which thro' their own fault, ſpring from the infection of their nature. And this, I think may fairly be inferred from *Rom.* vi. 23. ‡ *The wages of ſin is death*: its due reward

§ p. 155. † p. 156. ‡ p. 157, 158.

reward: death, temporal, ſpiritual and eternal, God grant, we may never feel it ſo!

19. You conclude this part: "I cannot † ſee, that we have advanced one ſtep further, than where we were at the concluſion of the firſt part, namely, That the conſequences of Adam's firſt ſin upon us, are labour, ſorrow and mortality, and no other."

The contrary to this having been ſo largely proved, inſtead of repeating thoſe proofs over again, I ſhall cloſe this part with that beautiful deſcription of the preſent ſtate of man, which Mr. Hervey gives us from Mr. Howe's *Living Temple*. "Only, ſays he, let me hint, that it conſiders the human ſoul, as originally *an habitation of God through the Spirit.*

"That he hath withdrawn himſelf and left this his temple deſolate, we have many ſad and plain proofs before us. The *ſtately ruins* are viſible to every eye, and bear in their front (yet extant) this doleful inſcription, *Here God once dwelt.* Enough appears of the admirable ſtructure of the ſoul of man, to ſhew the divine preſence did ſometime reſide in it: more than enough of vicious deformity, to proclaim he is now retired and gone. The *lamps* are extinct, the *altar* overturned; the light and love are now vaniſhed, which did the one ſhine with ſo heavenly brightneſs, the other burn with ſo pious fervor. The *golden candleſtick* is diſplaced, to make room for

† p. 162.

for the throne of the prince of darkneſs. The ſacred *incenſe*, which ſent up its rich perfumes, is exchanged for a poiſonous helliſh vapour. The comely *order* of this houſe is all turned into confuſion: the beauties of holineſs into noiſome impurities: the houſe of prayer into a den of thieves. Thieves of the worſt kind; for every luſt is a thief, and every theft is ſacrilege. The noble powers which were deſigned and dedicated to divine *contemplation* and *delight* in God, are alienated to the ſervice of the moſt deſpicable idols, and employed in the vileſt embraces: to behold and admire lying vanities, to indulge and cheriſh luſt and wickedneſs.

* " There is not now a *ſyſtem*, an entire table of coherent truths to be found, or a frame of holineſs, but ſome ſhivered parcels. And if any with great toil and labour apply themſelves, to draw out here one piece, and there another, and ſet them together; they ſerve rather to ſhew, how exquiſite the divine workmanſhip was in the *original compoſition*, than to the excellent purpoſes for which the whole was at firſt deſigned. Some pieces agree, and own one another: but how ſoon are our enquiries non-pluſed and ſuperſeded! How many attempts have been made, ſince that fearful fall and ruin of this fabric, to compoſe again the truths of ſo many ſeveral kinds into their diſtinct orders, and make up frames of ſcience or uſeful knowledge? And after ſo many ages, nothing is finiſhed in any kind.

kind. Sometimes truths are misplaced; and what belongs to one kind, is transferred to another, where it will not fitly match: sometimes falshood inserted, which shatters or disturbs the whole frame. And what with much fruitless pains is done by one hand is dashed in pieces by another: and it is the work of a following age, to sweep away the fine-spun cobwebs of a former. And those truths which are of greatest use, tho' not most out of sight, are least regarded: their tendency and design are overlooked, or they are so loosened and torn off, that they cannot be wrought in, so as to take hold of the soul, but hover as faint, ineffectual notions, that signify nothing.

* " It's very *fundamental powers* are shaken and disjointed, and their order toward one another confounded and broken. So that what is judged *considerable* is not *considered*, what is recommended as *lovely* and *eligible* is not loved and chosen. Yea, *the truth which is after godliness* is not so much disbelieved, as *hated*, or *held in unrighteousness*; and shines with too feeble a light, in that malignant darkness, which *comprehends it not*. You come amidst all this confusion, into the ruined palace of some great prince, in which you see, here the fragments of a noble pillar, there the shattered pieces of some curious imagery, and all lying neglected and useless, among heaps of dirt. He that invites you to take a view of the soul of man, gives you but such another

prospect,

prospect, and doth but say to you, *behold the desolation!* All things rude and waste. So that should there be any pretence to the divine presence, it might be said, *If God be here, why is it thus?* The faded glory, the darkness, the disorder, the impurity, the decayed state in all respects of this temple, too plainly shew, *The Great inhabitant is gone!*"

Newington, Jan. 21.

In your third part you propose, first, to answer some objections and queries: and then to consider the connection of the doctrine of original sin with other parts of religion.

"*Obj.* I. Are † we not in worse moral circumstances, than Adam was before he fell? I answer,"

1. "If by *moral circumstances* you mean, the state of religion and virtue, it is certain the greatest part of mankind, ever were and still are very corrupt. But this is not the fault of their nature, but occasioned by the abuse of it, in prostituting reason to appetite, whereby in process of time, they have sunk themselves into the most lamentable degrees of ignorance, superstition, idolatry, injustice, debauchery."

"But how came this? How came all nations thus to "abuse their nature," thus to prostitute reason to appetite?" How came they all to sink into this "lamentable ignorance, superstition, idolatry,

† p. 168.

idolatry, injuſtice, debauchery?" How came it, that half of them, at leaſt, if their nature was uncorrupt, did not uſe it well? Submit appetite to reaſon, and riſe, while the other ſunk? "Proceſs of time" does not help us out at all. For if it made the one half of mankind, more and more vicious, it ought by the ſame degrees to have made the other half, more and more virtuous. If men were no more inclined to one ſide than the other, this muſt abſolutely have been the event. Turn and wind as you pleaſe, you will never be able to get over this. You will never account for this fact, that the bulk of mankind have in all ages, "proſtituted their reaſon to appetite," even till they ſunk into "lamentable ignorance, ſuperſtition, idolatry, injuſtice and debauchery:" but by allowing their very nature to be in fault, to be more inclined to vice than virtue.

"But if we have all a corrupt nature, which as we cannot, ſo God will not wholly remove in this life, then why do we try to reform the world?" Why? Becauſe, whether the corrupt nature be wholly removed, or no, men may be reformed, as to *ceaſe from evil*, to be *renewed in the ſpirit of their mind*, *and by patient continuance in well-doing*, to *ſeek* and find, *glory*, *and honour*, *and immortality*.

"I anſwer,† 2. If by *moral circumſtances* you mean, *proviſion and means for ſpiritual improvement*,

† p. 169.

ment, thoſe given us through Chriſt are far greater than Adam had before he ſinned." To thoſe who believe in Chriſt they are. But above four-fifths of the world, are Mahometans or Pagans ſtill. And have theſe, (immenſely the greater part of mankind: to ſay nothing of *popiſh* nations) greater *proviſion and means for ſpiritual improvement*, than Adam before he ſinned?

"But if 3. by ‡ *moral circumſtances* you mean *moral*," (rather *natural*) "*abilities*, or *mental powers*," (a conſideration quite foreign to the queſtion) "I anſwer, The ſcriptures no where compare our faculties with Adam's. Nor know I how we can judge, but by comparing the actions of Adam in innocence with what men have performed ſince."

Yes, we can judge thus. There could be no defect in Adam's underſtanding, when he came firſt out of the hands of his Creator, but there are eſſential defects in mine and your's, and every man's whom we know—Our *apprehenſion* is indiſtinct, our *judgment* falſe, our *reaſoning* wrong, in a thouſand inſtance. So it always was: and ſo it is ſtill, after all the care we can poſſibly take. Therefore "our faculties are not as ſound and fit for right action, as Adam's were before he ſinned."

"But any man of common underſtanding might have *dreſt and kept the garden* as well as

‡ p. 170.

he." I can neither affirm, nor deny this. For we know not *how he dreſſed and kept* it.

" Nor doth it appear, || That in giving names to all the creatures, he ſhewed any extraordinary penetration into their natures. For that the names he gave truly expreſſed the ſeveral qualities of them, is a meer fiction, without any foundation in ſcripture-hiſtory, or the names of animals in the original Hebrew."

This is really ſtrange! That any man of learning ſhould be ſo hardy as to affirm this, after the numberleſs inſtances which have been produced of Hebrew names, expreſſing the moſt eſſential property of each animal.

And is this ſuppoſition likewiſe " without any foundation in ſcripture-hiſtory?" What is that? Gen. ii. 19. *And the Lord God brought every beaſt of the field, and every fowl of the air, unto Adam, to ſee what he would call them*, to make proof of his underſtanding. *And whatſoever Adam called every living creature, that was the name thereof.* Now whether thoſe names were Hebrew or no (which you *affect* to doubt) can it be ſuppoſed that God would have permitted them to ſtand, if they had not ſuited the nature of each creature? 'Tis bold therefore to affirm, That " many of his poſterity could have given names to them as well as he: and that therefore this is not a proof, that § he had any capacity ſuperior to us."

You

|| p. 171. § p. 172.

You proceed, " Surely § his eating the forbidden fruit is no evidence of superior abilities." And it is no evidence of the contrary; " seeing" (as you yourself observe) " what his *special* temptation was, we do not know." Therefore neither do we know whether any of his posterity could have overcome it: much less, that " many of his posterity, have overcome temptations more violent than his." All this is talking in the dark, *not knowing what we say, neither whereof we affirm.*

" And † now let any man see, whether there be any ground in revelation, for exalting Adam's nature as divines have done, who have affirmed, that all his faculties were eminently perfect, and entirely set to the love and obedience of his Creator. ‡ And yet these same suppose him to have been guilty of the vilest act that ever was committed."

They suppose Adam to have been created holy and wise, like his Creator; and yet capable of falling from it. They suppose farther, that through temptations of which we cannot possibly judge, he did fall from that state; and that hereby he brought pain, labour and sorrow, on himself and all his posterity: together with death, not only temporal, but spiritual, and (without the grace of God) eternal. And it must be confest, that not only a few divines, but the whole body of Christians in all ages, did suppose this, till

§ p. 173. † p. 175. ‡ p. 176.

after seventeen hundred years a sweet-tongued orator arose, not only more enlightened than silly Adam, but than any of his wise posterity: and declared, that the whole supposition was folly, nonsense, inconsistency and blasphemy!

"*Obj.* II. But do not the scriptures say, Adam was created after God's own image? And do his posterity bear that image now?"

"The scriptures do say, Gen. i. 27. *God created man in his own image.* But whatever that phrase means here, it doubtless means the same in Gen. ix. 6. *Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.*" Certainly it has the same meaning in both places: for the latter plainly refers to the former. And thus much we may fairly infer from hence, § that *the image of God* wherein *man was* at first *created*, whereinsoever it consisted, was not utterly effaced in the time of Noah. Yea, so much of it will always remain in all men, as will justify the punishing murderers with death. But we can in no wise infer from hence, that that entire image of God, in which Adam was at first created, now remains in all his posterity.

The words of Gen. v. 3. rendered literally are, *He begat in his likeness, according to his image.* "Adam, says Mr. Hervey, was *created in the image of God.* After his fall the sacred historian varies his stile, and with a remarkable peculiarity, as well as propriety, says, *Adam begat* a son

§ P. 177.

a ſon *in his own likeneſs*; (ſo it muſt be tranſlated according to all the rules of grammar, Adam being the neareſt antecedent.) That every reader may advert to this melancholy, but important truth, it is inforced by a very emphatical repetition: *after his own image*, as contradiſtinguiſhed from that *image of God*, mentioned in the preceding verſe: which expreſſions are evidently intended to denote the difference between the ſtate, in which Adam was created and Seth begotten."

"The ‖ two following texts are brought by *the aſſembly* to ſhew, what the image of God was, in which Adam was made."

Col. iii. 10. *And have put on the new man, which is renewed in knowledge, after the image of him that created him.*

Eph. iv. 24. *Put on the new man, which after* the image of God *is created in righteouſneſs and true holineſs.*

"I anſwer, Theſe texts are parallel. *The old man* means *a wicked life*, *the new* † *man*, a good life; to which they were formed and *created* by the goſpel diſpenſation. And this *new man*, this new life is *after the image*, that is agreeable to the nature *of* God."

As you advance no proof of this perfectly new interpretation, I leave it to ſhift for itſelf.

To diſprove the common interpretation you add, "*Adam could not* be originally created in

‖ P. 178. † P. 179.

righteouſneſs and true holineſs; becauſe habits of holineſs, *cannot* be created without our knowledge, concurrence or conſent. For ‡ holineſs in its nature implies the choice and conſent of a moral agent, without which it *cannot* be holineſs."

* What is holineſs? Is it not eſſentially love? The love of God and of all mankind? Love producing *bowels of mercies, humbleneſs of mind, meekneſs, gentleneſs, long-ſuffering?* And *cannot* God ſhed abroad this love in any ſoul, without his concurrence? Antecedent to his knowledge or conſent? And ſuppoſing this to be done, will love change its nature? Will it be no longer holineſs? This argument can never be ſuſtained; unleſs you would play upon the word *habits*. Love is holineſs wherever it exiſts. And God *could* create either men or angels, endued from the very firſt moment of their exiſtence, with whatſoever degree of love he pleaſed.

* You "think, on the contrary, it is demonſtration, that we cannot be righteous or holy, we cannot *obſerve* what is right, without our own free and explicit choice." I ſuppoſe you mean, *practiſe* what is right. But a man may *be* righteous before he *does* what is right, holy in heart before he is holy in life. The confounding theſe two all along, ſeems to be the ground of your ſtrange imagination, that Adam "*muſt* chuſe to be righteous, muſt exerciſe thought and reflection

‡ P. 180.

reflection before he *could be* righteous." Why so? "Becauſe righteouſneſs is the right *uſe and application* of our powers." Here is your capital miſtake. No, it is not: it is the right *ſtate* of our powers. It is the right *diſpoſition* of our *ſoul*, the right *temper* of our *mind*. Take this with you, and you will no more dream, that "God *could not* create man in righteouſneſs and true holineſs:" or that "to § talk of wanting that *righteouſneſs in which Adam was created*, is to talk of nothing we want."

On Rom. ii. 14. you obſerve, "This ‖ text clearly proves, that natural reaſon and underſtanding, is a rule of action to all mankind, and that all men ought to follow it. This therefore overthrows the whole doctrine of *original ſin*."

How do you prove the conſequence? May not men have *ſome* reaſon left, which in *ſome meaſure* diſcerns good from evil, and yet be deeply fallen, even as to their underſtanding, as well as their will and affections?

On Eccleſ. vii. 29. † *God hath made man upright, but they have found out many inventions*; You ſay

"Man here means, all mankind; *upright*, endued with powers to know and perform their duty." You offer no proof for either of theſe aſſertions. And without it I cannot receive them.

§ p. 181. ‖ p. 183. † p. 184, 185.

Again, " *They* (you say) means mankind in general." I rather believe it means our first parents, who are by Moses likewise comprehended under the common name of *man* or rather אדם Adam. So Gen. v. 2. *God called their name Adam in the day when they were created.* And in the day that they fell, whoever reads Gen. iii. will see *they found out* not one, but *many inventions.* This text therefore in its obvious meaning teaches both the original uprightness, and subsequent fall of man.

From all these texts it manifestly appears, 1. That man was created in the image of God, 2. That this image consisted not only in his rational and immortal nature, and his dominion over the creatures, but also *in knowledge*, actual knowledge both of God and of his works, in the right *state* of his intellectual powers, and in *love*, which is *true holiness.*

" *Obj.* III. But do we † not derive from Adam a moral *taint* and *infection*, whereby we have a *natural propensity* to sin?

* " I answer, We have many natural appetites and passions, which if they grow irregular, become sinful. But this does not amount to a natural propensity to sin." But is not pride sin? Is not idolatry sin? And is it not idolatry, to *love the creature more than the Creator?* Is not revenge sin? Is it not sin to *look upon a woman*, so as *to lust after her?* And have not all men a natural

† p. 186.

natural propenſity to theſe things? They have all then a *natural propenſity* to ſin. Nevertheleſs this propenſity is not *neceſſary*, if by neceſſary you mean *irreſiſtible*. We can reſiſt and conquer it too, by the grace which is ever at hand.

This *propenſity* to pride, to revenge, to idolatry (call it *taint*, or any thing) cannot be pleaſing to God, who yet in fact does permit that it ſhould deſcend from Adam to his lateſt poſterity. And "we can neither help nor hinder" its deſcending to us. Indeed we can heap up plauſible arguments, to prove the impoſſibility of it. But I *feel* it, and the argument drops. Bring ever ſo many proofs, that there can be no ſuch thing as motion. I *move* and they vaniſh away.

"But nature † cannot be *morally corrupted*, but by the choice of a moral agent." You may play upon words as long as you pleaſe; but ſtill I hold this fact: I, (and you too, whither you will own it or no) am inclined, and was ever ſince I can remember, antecedently to any choice of my own, to pride, revenge, idolatry. If you will not call theſe moral *corruptions*, call them juſt what you will. But the fact I am as well aſſured of, as that I have any memory or underſtanding.

"But ſome ‡ have attempted to explain this intricate affair." I do not commend their wiſdom. I do not attempt to explain even how

† p. 187. ‡ p. 188.

I, at this moment, ſtretch out my hand, or move my finger.

One more of your aſſertions I muſt not paſs over.† "It is abſurd to ſay, infection is derived from Adam, independent of the will of God. And to ſay, it is by his will, is to make him the author of the pollution."

We anſwer, It is not derived from Adam, independent of the will of God; that is, his permiſſive will: but our allowing this, does not make him the author of the pollution.

"*Obj.* IV. But do ‡ not the vices of parents often infect their children?"

I think we cannot deny it.

"*Obj.* V. How § can we account for children's beginning ſo ſoon to ſin, but by ſuppoſing they have a natural propenſity to it?"

* "I anſwer, Who can tell, how ſoon they begin?" Then they begin when they firſt ſhew wrong tempers: ſuch as plain, undeniable frowardneſs, revenge, ſelf-will, which is as ſoon as they have any exerciſe of reaſon. So that the uſe of reaſon and the abuſe, generally commence and grow up together. As ſoon as their faculties appear at all, they appear to be diſordered: the wrong *ſtate* of their powers, being eaſily inferred from their continual wrong *application* of them.

"But if parents were wiſe and virtuous themſelves, and then endeavour to bring up their children

† p. 189. ‡ p. 190, 191. § p. 192.

children virtuously, there would be less wickedness in the world." There would: but this does not reach the point; nor, that "undisciplined children contract bad habits." I have known wise and virtuous parents, who did earnestly labour to bring up their children virtuously; and disciplined them with all possible care, from the very first dawn of reason. Yet these very children shewed *bad tempers* before it was possible they should "contract *bad habits*." They daily evidenced the *wrong state* of all their faculties, both of their understanding, will and affections, just contrary both to the examples and instructions of all that were round about them. Here then these *wrong* tempers were not owing to "the fault of careless or ungodly parents: nor could be rationally accounted for, but by supposing those children to have a *natural propensity* to evil.

It is indeed a general rule, † *Train up a child in the way he should go, and when he is old he will not depart from it:* and there is much truth in that observation, ‡ *Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him:* that is, prudent correction is the most probable means which you can use to remove that foolishness. Yet this no way contradicts what is matter of daily experience, that we have a *natural propensity* to evil. Nay, the latter of these texts strongly confirms it: for

† Prov. xxii. 6. ‡ Ver. 15.

if there be no such propensity, how comes *foolishness* (that is wickedness, in the language of Solomon) to be *bound in the heart of a child?* Of every child, of children in general, as the phrase manifestly imports. It is not from education here: it is supposed to be antecedent to education, whether good or bad. "Oh, † foolishness means only *strong appetite*." Yes, strong *appetite to evil.* Otherwise it would not call for *the rod of correction*, or need to be *driven far from him.*

"*Obj.* VI. Might not Adam's posterity be said to *sin in him*, as Levi is said to ‡ *pay tythes in Abraham?*"

If the querist means, not to *prove* a doctrine already proved, but only to *illustrate* one expression by another, your answer, § "That it is a bold figure," does not at all affect him. It is so: but still it may be pertinently cited to illustrate a similar expression.

"*Obj.* VII. ‖ *But there is a law in our members which wars against the law of our minds, and brings us into captivity to the law of sin and death.* And does not this prove, that we come into the world with *sinful propensities?*"

You answer, 1. "¶ If we come into the world with them, they are *natural*; but if *natural*, *necessary*; and if *necessary*, then no sin."

If the consequence were good, with regard to what

† p. 193. ‡ Heb. vii. 9. § p. 195.
‖ p. 199. ¶ p. 200.

what is ſo *natural* and *neceſſary*, as to be *irreſiſtible*, yet certainly it is not good, with regard to thoſe propenſities, which we may both reſiſt and conquer.

You anſwer, 2. "The apoſtle does not in this chapter, ſpeak of any man as he comes into the world, but as he is afterward depraved and corrupted by his own wicked choice."

Where is the proof? How does it appear, that he does not ſpeak of men corrupted both by choice and by nature?

You anſwer, 3. "He does † not ſpeak of himſelf, or any regenerate man, but of a Jew under the power of ſin." Nay, your argument proves he does not ſpeak of any Jew. For in order to prove, "the apoſtle does not ſpeak of himſelf," you ſay, "the perſons of whom he ſpeaks, were *before the commandment came*, i. e. before they came under the law, *once without the law*. But the apoſtle never was *without the law*." No, nor any Jew. "For he was born, and continued *under the law*, till he was a Chriſtian." So did all the Jews, as well as he—"and therefore it cannot be true, that he" or any Jew whatever, "was *without the law*, before he came under it." So you have clearly proved, that the apoſtle does not in this paſſage ſpeak of any Jew at all.

But why do you think he does ſpeak of Jews? Nay of them only? It "appears, you ſay, from ver.

† p. 200.

ver. 1. *I speak to them that know the law.* For the Gentiles never were *under the law.*" Yes, they were: all the Gentiles who were *convinced of sin*, were *under the law* in the sense here spoken of, under the *condemning power* of the law *written in their hearts*, for transgressing which they were under the wrath of God. And this whole chapter, from the seventh to the twenty-fourth verse, describes the state of all those, Jews or Gentiles, who *saw* and *felt* the wickedness both of their hearts and lives, and groaned to be delivered from it.

Many passages in your paraphrase on the former part of this chapter, are liable to much exception; but as they do not immediately touch the point in question, I pass on to the latter part.

Ver. 14. † I am *carnal, sold under sin.* "He means a willing slavery." Quite the contrary, as appears from the very next words, *For that which I do, I allow not: for what I would, I do not; but what I hate, that I do. What I hate:* Not barely, "what my reason disapproves:" but what I really detest and abhor, yet cannot help.

Ver. 17. *Now then, it is no more I that do it, but sin that dwelleth in me.* "It is ‡ my sinful propensities, my indulged appetites and passions." True: but those propensities were antecedent to that indulgence.

"But

† p. 216. ‡ p. 217.

"But the apoſtle cannot mean, that there is ſomething in man which makes him ſin, whether he will or no. For then it would not be ſin at all." Experience explains his meaning. I have felt in me a thouſand times, ſomething which made me tranſgreſs God's law, whether I would or no. Yet I dare not ſay, that *tranſgreſſion of the law* was "no ſin at all."

Ver. 18. *For I know, that in me, that is, in my fleſh*, (not my "fleſhly appetites" only, but my whole nature while unrenewed) *dwelleth no good thing. For to will* indeed *is preſent me*: not barely "that natural faculty, the will," but an actual will to do good, as evidently appears from the following words, *But how to perform that which is good, I find not:* I have the deſire, but not the power.

Ver. 19. *For the good that I would*, that I deſire and chuſe, *I do not: but the evil which I would not*, which I hate, *that I do.*

Ver. 20. *Now if I do that I would not, it is no more I, but ſin that dwelleth in me:* but "the prevalency † of ſenſual affections," yea ſinful tempers of every kind, "ſettled and ruling in my heart," both by nature and habit.

Ver. 21. *I find then, that when I would do good*, when I chuſe and earneſtly deſire it, I cannot: *evil is preſent with me*; as it were gets in between.

Ver. 22. *For I delight in the law of God, after the*

† p. 218.

the inward man: my mind, my conſcience approves it.

V. 23. *But I ſee† another law in my members which warreth againſt the law in my mind:* "Another principle of action, which fights againſt my reaſon" and conſcience, *and bringeth me into captivity to the law of ſin which is in my members:* which "captivates and inſlaves me to the principle of wickedneſs." (Strange language for *you* to uſe!) "Seated in the luſts of the fleſh:" ſeated indeed in all my tempers, paſſions and appetites, which are the ſeveral members of *the old man.*

V. 24. *O wretched man that I am: who ſhall deliver me from the body of the death?* "He is under the power of ſuch paſſions, as his own reaſon diſapproves, but is too weak to conquer: and N. B. being a Jew, he ſtands condemned to eternal death by the law. How ſhall ſuch a wretched Jew be delivered from ſinful luſts, and the curſe of the law?" Did then none but a Jew ever cry out, under the burden of ſin, *wretched man that I am?* Are none but Jews "under the powers of ſuch paſſions, as their own reaſon diſapproves, but is too weak to conquer?" And does the law of God "condemn to eternal death," no ſinners beſide Jews? Do not *Chriſtians* alſo (in the wide ſenſe of the word) groan to be *delivered from the body of this death?* With what truth, with what ſenſe

† p. 219.

ſenſe can you reſtrain this paſſage to a Jew, any more than to a Turk?

I cannot but obſerve upon the whole, the queſtion is, "Does not Rom. vii. 23, ſhew that we come into the world with ſinful propenſities? (This is all that is pertinent in the objection awkwardly propoſed, p. 199.) But inſtead of keeping to this, you ſpend above twenty pages in proving, that this chapter does not deſcribe a regenerate perſon! It may, or it may not: but this does not touch the queſtion. "Do not men come into the world with ſinful propenſities?"

We have undoubtedly an additional proof, that they do, in the words of *Jeremiah* ch. xvii. 9. *The heart*‡ *is deceitful above all things, and deſperately wicked: Who can know it?* On this you deſcant (one inſtance of a thouſand, of your artful manner of declaiming, in order to foreſtall the readers judgment, and *deceive the hearts of the ſimple*) "Chriſtians too generally neglecting the ſtudy of the ſcripture, content themſelves with a few ſcraps, which tho' wrong underſtood, they make the teſt of truth, in contradiction to the whole tenor of revelation. Thus this text has been miſapplied to prove, that every man's heart is ſo deſperately wicked, that no man can know how wicked his heart is." O what πιθανολογία· perſwaſiveneſs of ſpeech! After reading this, I was much inclined to believe, without going a ſtep further, that this text had been "generally

‡ p. 224.

"generally misunderstood." I thought, probably it has been misapplied, and does not assert, that every man's *heart is desperately wicked.* But no sooner did I read over the very verses you cite, than the clear light appeared again. v. 5. § *Cursed be the man that trusteth in man, and whose heart departeth from the* Lord. That man whom we are not to trust in, means man in general, cannot be denied. After repeating the intermediate verses, you yourself add, "He subjoins a reason v. 9. which demonstrates the error of trusting in man: *The heart is deceitful above all things and desperately wicked; who can know it?* This text therefore does not mean, who can know his own heart, but another's." Whether it means one or both, it positively asserts, that *the heart of man*, of men in general, of every man, is *desperately wicked.* Therefore as to the main point contained therein; "Christians‖ do not understand it wrong," neither misapply it at all.

When I say, "I feel, I have a† *wicked heart*," another thing which you do not understand, I mean this, "I feel much pride remaining in my heart, much self-will, much unbelief. Now I really believe pride and self-will and unbelief, to be essentially wicked tempers. Therefore in whatever heart they remain, (and they remain in your's as well as mine) that is a *wicked heart.*

After a long pause, you return to the 7th of the

‖ p. 224. † p. 225.

the Romans and affirm, "We † cannot from any thing in that chapter infer, that we came into the world with ſinful diſpoſitions derived from Adam; for the apoſtle ſays nothing about *Adam*." He had ſaid enough in the 5th chapter of the cauſe. Here he only deſcribes the effect: the ſtate of thoſe, who are now *brought to the birth*: but *there is not yet ſtrength to bring forth*.

"Nor can we infer from hence, that any man ſins through a principle which it was never in his power to command. For then it would be no ſin." Upon this I would only aſk, 'Are you aſſured, that no man tranſgreſſes God's law, (whether you will call it ſin, or not) through a principle which it was never in his power to command? At leaſt not for any time together? Every paſſionate man can confute you in this. He has ſad experience of the contrary.

To thoſe objections which you have, in ſome ſort, anſwered, you ſubjoin the following queſtions.

Queſt. I. "Is not the doctrine ‡ of *original ſin*, neceſſary to account for the being of ſo much wickedneſs in the world?"

You anſwer, "Adam's nature, it is allowed, was not ſinful, and yet he ſinned. Therefore this doctrine is no more neceſſary to account for the wickedneſs of the world than to account for Adam's ſin." Yes, it is. I can account for one man's ſinning, or an hundred, or even half mankind,

† p. 229. ‡ p. 231.

mankind, ſuppoſe they were evenly poiſed between vice and virtue, from their own choice, which might turn one way or the other. But I cannot poſſibly on this ſuppoſition account for the general wickedneſs of mankind in all ages and nations.

Again. " If † men were never drawn into ſin any other way, than as Adam was, namely by temptations offered from without, there might be ſomething in this anſwer. But there are numberleſs inſtances of men ſinning, though no temptation is offered from without. It is neceſſary therefore ſome other account ſhould be given of their ſinning than of Adam's. And how to account for the univerſal ſpread of ſin over the whole world without one exception, if there were no corruption in their common head, would be an unſurmountable difficulty."

Queſt. II. " How then ‡ are we born into the world ?"

You anſwer, " As void of actual knowledge as the brutes ?"

And can you really imagine that text, Job xi. 12. *Vain man would be wiſe* (evidently ſpoken of man in general) *though a man be born like a wild aſs's colt*; implies no more than, " Men are born void of actual knowledge ?" * Do we need inſpiration to make this diſcovery, that a new-born child has no actual knowledge ? Is man compared to *a wild aſs*, of all animals the moſt ſtupid, to

† Vindication, p. 110. ‡ p. 232.

to teach us no more than this? Yea, *a wild aſs's colt?* Does not this intimate any thing of untractableneſs, ſullenneſs, ſtubbornneſs, perverſeneſs? "How ‖ keenly is the compariſon pointed? Like the *aſs*, an animal ſtupid even to a proverb: like the *aſs's colt*, which muſt be ſtill more egregiouſly ſtupid than its dam: like the *wild aſs's colt*, which is not only blockiſh, but ſtubborn and refractory; neither has valuable qualities by nature, nor will eaſily receive them by diſcipline. The image in the original is yet more ſtrongly touched. The particle *like* is not in the Hebrew, *Born a wild aſs's colt*; or, as we ſhould ſay in Engliſh, *a mere wild aſs's colt.*".

Yes, "We are born with many ſenſual appetites and paſſions: but every one of theſe are *in themſelves good.*" I grant all the appetites and paſſions originally implanted in our nature, *were* good in themſelves. But are all that now exiſt in us good? "If not, they become evil only by exceſs or abuſe." Firſt, this may be doubted. I do not know, that love of praiſe, of power, of money, *become evil only by abuſe.* I am afraid theſe and other paſſions which we have had from our infancy, are evil *in themſelves.* But be that as it may, in how few do we find even the more innocent paſſions and appetites, clear of exceſs or abuſe? "But all that is wrong in them is from habit." This cannot be allowed as univerſally true. The little children of wiſe and pious parents,

‖ Theron and Aſpaſio, Dial. 13.

rents, have not yet contracted ill habits. Yet before they can go alone, they ſhew ſuch paſſions, as are palpably exceſſive, if not evil in themſelves.

But whatever they are in themſelves, here is the " grand difficulty, of which you give us no manner of ſolution, whence comes it to paſs, that thoſe appetites and paſſions, which no doubt were at firſt kindly implanted in our nature by an holy God, are now become ſo exceſſive or irregular, that no one man from the beginning of the world has ſo reſiſted them, as to keep himſelf pure and innocent?"

" But without theſe appetites and paſſions, our nature would be defective, ſluggiſh or unarmed. Nor is there any one of them which we can at preſent ſpare." We could very well ſpare the exceſs and irregularity of them all: and poſſibly, ſome of the paſſions themſelves, as love of praiſe, and love of revenge. The love of God would more than ſupply the place of both; neither does it ſuffer us to be *ſluggiſh* or *inactive*. Nor does calm, Chriſtian fortitude leave us *unarmed* againſt any danger which can occur. " But †our reaſon would have nothing to ſtruggle with." O yes, not only all our reaſon, but all the grace we have received, has enough to ſtruggle with, even when *we* do *not wreſtle with fleſh and blood*. We are ſtill abundantly " exerciſed" by

† p. 233.

by *principalities and powers and ſpiritual wickedneſs in high places.*

" On the other hand, we are born with rational powers which grow gradually capable of the moſt uſeful knowledge. And we under the goſpel, have clear ideas of the divine perfections: we ſee our duty, and the moſt cogent reaſons to perform it." This ſounds well. But will *knowledge* balance *paſſion?* Or are *rational powers* a counterpoiſe to ſenſual appetites? Will *clear ideas* deliver men from luſt or vanity? Or *ſeeing* the duty to love our enemies enable us to practiſe it? What are *cogent reaſons* oppoſed to covetouſneſs or ambition? A thread of tow that has touched the fire. " But the Spirit of God is promiſed for our aſſiſtance." Nay, but what need of him, upon your ſcheme? Man is ſufficient for himſelf. *He that glorieth* on this hypotheſis, muſt glory in himſelf, not *in the Lord.*

Queſt. III. " How far is our † preſent ſtate the ſame with that of Adam in Paradiſe?"

I Suppoſe " our mental capacities are the ſame as Adam's, only that ſome are above, ſome below his ſtandard. Probably there are many in the world much below Adam, in rational endowments. But poſſibly the force and acuteneſs of underſtanding was much greater, in our Sir Iſaac Newton than in Adam."

I do not apprehend this requires any anſwer. He that can believe it, let him believe it.

" We

† p. 235.

" We are next to enquire, upon what true grounds thoſe parts of religion ſtand, which the *Schoolmen* have founded upon the doctrine of *original ſin:* particularly the two grand articles of REDEMPTION and REGENERATION."

In what century did the *ſchoolmen* write? How long before St. Auguſtine, (to go no higher?) A ſad ſpecimen this of " the honeſty and impartiality with which you deliver your ſentiments!"

I. REDEMPTION.

" Our fall, corruption and apoſtacy in Adam has been made the reaſon why the Son of God came into the world and *gave himſelf a ranſom* for us."

And undoubtedly it is the reaſon. Accordingly the very firſt promiſe of the Redeemer was given preſently after the fall. And given with a manifeſt reference to thoſe evils which came on all men through Adam's tranſgreſſion. Nor does it appear from any ſcripture, that he would have come into the world at all, had not *all men died in Adam.*

You yourſelf allow, " the apoſtle affirms, ‡ Rom. v. 18, 19. That by *the righteouſneſs and obedience of Chriſt*, all men are delivered from the condemnation and ſentence they came under through Adam's diſobedience: and that thus far the

‡ p. 238.

the redemption by Chriſt ſtands in connection with Adam's tranſgreſſion."

" But the redemption by Chriſt, extends far beyond the conſequences of Adam's tranſgreſſion." It does. Men receive far greater bleſſings by Chriſt, than thoſe they loſt by Adam. But this does not prove, that our fall in Adam is not the ground of our redemption by Chriſt.

Let us once more conſider the text itſelf, v. 15. *But not as the offence*, ſo *is the free-gift. For if through the offence of one many be dead, much more the grace of God and the gift by grace*, the bleſſing which flows from the mere mercy of God, *which is by one man, Jeſus Chriſt, hath abounded unto many*, ver. 16. *For not as* it was *by one that ſinned*, ſo is *the gift*: for the judgment *was by one* offence *to condemnation*; *but the free-gift is of many offences unto juſtification.* In this reſpect, firſt, the free-gift by Chriſt, *hath abounded much more* than the loſs by Adam. And in this, ſecondly, ver. 17. *If by one man's offence*, DEATH ſpiritual and temporal, leading to death eternal REIGNED *by one* over his whole poſterity, *much more they who receive the abundance of grace and of the gift of righteouſneſs*, the free-gift of juſtification and ſanctification, *ſhall* REIGN *in life* everlaſting *by one Jeſus Chriſt.* Let any one who calmly and impartially reads this Paſſage judge, if this be not the plain, natural meaning of it.

But let us now obſerve your comment upon it.

" Here the apoſtle § aſſerts a grace of God, which *already* hath *abounded*, beyond the effects of Adam's ſin upon us." It has, upon them that are juſtified and ſanctified; but not upon all mankind.——" And which has reſpect, not to his *one offence*"——Not to that only,——" but alſo to the *many offences* which men have perſonally committed.—Not to the DEATH which REIGNED by him."----Yes verily: but over and above the removal of this, it hath alſo reſpect " to the LIFE in which *they who receive* the *abounding grace* ſhall REIGN with him for ever."

Thus far you have proved juſt nothing. But you go on, " the death conſequent on Adam's ſin, is reverſed by the redemption in Chriſt. But this is not the whole end of it by far. The grand reaſon and end of redemption is, *the grace of God, and the gift by grace.*" Infallibly it is; but this is not a different thing, but preciſely the ſame with the free-gift. Conſequently your whole ſtructure raiſed on the ſuppoſition of that difference, is a mere caſtle in the air. But if *the gift by grace*, and *the free-gift* are the very ſame thing, and if *the gift by grace* is " the grand reaſon and end of redemption:" then our fall in Adam, to which you allow *the free-gift* directly refers, is " the reaſon of Chriſt's coming into the world."

" But the ſcriptures † of the New Teſtament (excepting *Rom.* ver. 12.----19. and 1 *Cor.* xv. 21. 22)

§ p. 239. † p. 240.

22) always assign the actual wickedness of mankind as the reason of Christ's coming into the world." They generally do assign this, their outward and inward wickedness. But this does not exclude the wickedness of their nature, springing from their fall in Adam. Rather this, which is expressed in those two places at least, is presupposed in all places. Particularly in the beginning of the Epistle to the Romans, where he describes the enormous wickedness both of the Jews and Gentiles. " It is true, ‡ he begins his discourse with an account of the actual transgressions of the idolatrous Gentiles. Afterwards, chap. iii. he treats of the depravity and corruption of all mankind: and then proceeds, chap. v. to shew, that we are all *made sinners by Adam*, and that *by his offence judgment is come upon all men to condemnation*. The apostle's method is clear and natural. He begins with that which is most obvious, even actual sin; and then proceeds to speak of original sin, as the joint cause of the necessity of redemption for all men. But which way can we infer, that because he begins with the mention of actual sins, in order to demonstrate the necessity of redemption, therefore he excludes original out of the account? Neither can we infer, that because it is not expressly mentioned in § other texts, therefore it is not implied.

" But the † Redeemer himself saith not one word of redeeming us from the corruption of

‡ Vindication, p. 116, &c. § p. 241. † p. 242.

nature derived from Adam. And ſeeing he ſpake exactly according to the commiſſion which the Father gave him, we may ſafely conclude, it was no part of his commiſſion to preach the doctrine of original ſin." " Juſt as ſafely may we conclude, that it was no part of his commiſſion, to teach and make known to men, the *many things* which he *had to ſay to* his apoſtles before his death, which they *could not* then *bear*, *John* xvi. 12. but which according to his promiſe, he afterwards taught them by his ſpirit, and by them to the world. It makes no difference as to the ground of our faith, whether a doctrine was delivered by Chriſt himſelf or by his apoſtles: and whether it be written in any of the four goſpels, or of the divine epiſtles. There is only this difference. The epiſtles were wrote after the reſurrection and aſcenſion of Chriſt. Therefore after the full commencement of the goſpel diſpenſation: whereas the diſcourſes of Chriſt recorded in the goſpels, were delivered before the goſpel diſpenſation was properly begun. Therefore we are to look for the peculiar doctrines of Chriſt, rather in the epiſtles than in the goſpels. However Chriſt did ſpeak of this, and referred to it more than once, during his perſonal miniſtry: particularly in his diſcourſe with Nicodemus, and Matt. xxiii. But it is not ſurpriſing, that he did not ſpeak ſo largely, of redeeming us from ſin, original or actual, by the price of his blood, before that price was actually

actually paid, as the apoſtles did afterward. He conſidered the littleneſs of their knowledge, with the violence of their prejudices. Therefore we have no cauſe to be ſurpriſed, that no more is ſaid on this head in thoſe diſcourſes which Chriſt delivered before his death. But *to us he has told it* plainly, and *we do find* the doctrines of original ſin and redemption from it by *Jeſus Chriſt, diſtinguiſhed emphatically* in almoſt every page of the inſpired epiſtles."

To ſum up this: 1. Chriſt ſpeaks very ſparingly of many things, whereof his apoſtles have ſpoken largely: 2. Yet he does ſpeak of the corruption of our nature (which St. Paul expreſly tells us is derived from Adam) particularly in the 23d of St. Matthew and the 3d of St. John. 3. Whereever he ſpeaks of *ſaving that which was loſt*, he in effect ſpeaks of this: eſpecially Matth. xviii. 11, where he mentions *little children* as loſt; which could not be by actual ſin: 4 There was the leſs need of our LORD's ſpeaking much on this head, becauſe it was ſo fully declared in the Old Teſtament, and was not queſtioned by any of thoſe falſe teachers, againſt whom he was chiefly concerned to warn his diſciples.

You add, "It has † been delivered as a fundamental truth; that no man will come to Chriſt, the ſecond Adam, who is not firſt throughly convinced of the ſeveral things he loſt in the firſt

† p. 243.

Adam." This is a fundamental truth; none will come to *Chriſt* as a Redeemer, 'till he is throughly convinced, he wants a Redeemer. No man ever will come to him as a Saviour, 'till he knows and feels himſelf a *loſt* ſinner. None will come to the *Phyſician*, but *they that are ſick*, and are thoroughly ſenſible of it: that are deeply convinced of their ſinful tempers, as well as ſinful words and actions. And theſe tempers they well know were antecedent to their choice, and came into the world with them. So far "every man who comes to Chriſt, is firſt convinced of the ſeveral things he loſt by Adam," though he may not clearly know the ſource of that corruption which he ſees and feels in his own heart and life. "But why does our Lord never mention Adam, or the corruption of our nature through him? He does mention this corruption, and he preſuppoſes it in all his publick diſcourſes. He does not mention it largely and explicitly, for the reaſons above recited. "But the apoſtles are ‡ wholly ſilent on this head, in their ſermons recorded in the Acts: And in their epiſtles too." Are they *wholly ſilent* in their epiſtles? This is a violent miſtake. And as to their ſermons, it may be obſerved. 1. That we have not one whole ſermon of any one apoſtle, recorded in *the Acts*: nor, it may be, the twentieth part of one. 2. That it was not needful for them to prove, what none of their hearers denied;---No, not even the Heathens: even theſe allowed

‡ p. 243, 244.

lowed the corruption of human nature. Even these received it as an undeniable fact.

" *Vitiis nemo sine nascitur.*"

No man is born without vices.

These acknowledged (as *Seneca* expresses) *Omnia in omnibus vitia sunt:* All vices are in all men. These saw, there were hardly any good men to be found upon the face of the earth: and openly testified it.

Rari quippe boni, numero vix sunt totidem quot
Thebarum portæ, vel divis ostia Nili:

The good lie scatter'd in this barren soil,
Few as the gates of *Thebes*, or mouths of *Nile.*

They had also among them some faint account of the cause of that overflowing corruption. So *Horace* immediately after he had asserted the fact,

Audax omnia perpeti
Gens humana ruit per vetitum nefas:

Lawless, and unrestrain'd the human race,
Rushes thro' all the paths of daring wickedness:

Glances at the cause of it, in their fabulous manner

Audax Japeti genus
Ignem fraude mala gentibus intulit:
Post ignem ætherea domo
Subductum, macies, & nova febrium
Terris incubuit cohors:
Semotiq; prius tarda necessitas
Lethi corripuit gradum.

* Prometheus firſt provok'd the heavenly fire,
Purloining Jupiter's authentic fire:
Evil, from hence deriv'd, and brooding pain,
And ſtrange diſeaſe with all the ghaſtly train,
Pour'd in upon the wretched ſons of men:
While haſty Fate quickened the lingring pace
Of diſtant death, unveiled the monſter's face,
And gave into his hands our whole devoted race.

I obſerve, 3. It was neither needful nor proper, for an apoſtle in his firſt ſermon to a congregation wholly unawakened, to deſcant upon *original ſin*. No man of common ſenſe would do it now. Were I to preach to a certain congregation at Norwich, I ſhould not ſay one word of Adam, but endeavour to ſhew them, that their lives, and therefore their hearts, were corrupt and abominable before God.

You conclude this head, "*Guilt imputed*, is *imaginary guilt*, and ſo no object of *redemption*." I dare not ſay ſo as to my own particular. I pray God, of his tender mercy, to free me from this and all other guilt, *through the redemption which is in* Jeſus Chriſt!

II. Regeneration.

"Why† muſt we be *born again*?" (You ſubjoin the common, but, as you ſuppoſe, abſurd anſwer;) "becauſe we are *born in ſin* nature is averſe to all good and inclined to all evil. Therefore

† p. 245.

fore we muſt be born again, before we can pleaſe God."

In order to confute this, you aſſert, "Then it cannot be *our duty*, to be born again; nor conſequently our fault, if we are not: becauſe it is not in *our power*." It is, by grace, tho' not by nature. By this we may all be born again. Therefore it is *our duty:* and if we fall ſhort herein, it is *our own fault.*

"But being ‡ born again does really ſignify, the gaining thoſe habits of virtue, which make us children of God." Then St. Paul ought to have ſaid, Not *ye are all the children of God, by faith in Chriſt Jeſus: but ye are all the children of God, by gaining habits of virtue!*

Nay, but according to the whole tenor of ſcripture the being born again does really ſignify, the being inwardly changed by the Almighty operation of the Spirit of God; changed from ſin to holineſs: renewed in the image of him that created us. And why muſt we be ſo changed? Becauſe *without holineſs no man ſhall ſee the* Lord: and becauſe without this change, all our endeavours after holineſs are ineffectual. God hath indeed "endowed us with *underſtanding*, and given us abundant means." But our underſtanding is as inſufficient for that end, as are the outward means, if not attended with inward power.

You proceed to explain yourſelf at large. "Chriſt informs us, That § *except a man be born*

‡ p. 248. § p. 248.

again, he cannot see the kingdom of God; and thereby teaches us.

I. "That God hath † erected a kingdom, united in and under him, for his glory, and mens mutual happiness."

II. "He ‡ will finally admit none into it, who are not disposed to relish and promote the happiness of it."

(Both these propositions I willingly allow)

III. "All wickedness is quite contrary to the nature and end of this kingdom. Therefore no wicked men can be fit members of it, unless there be a full persuasion, that reverence, love, and obedience are due to God:" (I add, and unless it be actually paid him; otherwise that *persuasion* but increases our condemnation) "Unless his favour is preferred before all other enjoyments whatsoever: unless there be a delight in the worship of God, and in converse with him: unless every appetite be brought into subjection to reason." (add, and reason to the word of God) "How can any man be fit to dwell with God, or to do him service in his kingdom?"

IV. "It is § one thing to be born into God's creation, another to be born into his peculiar kingdom. In order to an admittance into his peculiar kingdom, it is not enough for an intelligent being to exist." I do not know that. Perhaps it is not possible, for God to create an intelligent

† p. 247. ‡ p. 248. § p. 250, 251.

telligent being, without creating it duly ſubject to himſelf, that is, a ſubject of his peculiar kingdom. It is highly probable, the holy angels were ſubjects of his peculiar kingdom, from the firſt moment of their exiſtence. Therefore the following peremptory aſſertion, and all of the like kind, are wholly groundleſs. "It is *abſolutely neceſſary*, before any creature can be a ſubject of this, that it learn to employ and exerciſe its powers, ſuitably to the nature of them." It is not neceſſary at all. In this ſenſe ſurely, God *may do what* he *will with his own*. He may beſtow his own bleſſings as he pleaſes. *Is thine eye evil, becauſe he is good?*

The premiſes then being gone, what becomes of the concluſion? "So that the being *born* into God's peculiar kingdom, depends upon a *right uſe and application* of our life and being: and is the privilege only of thoſe wiſe whoſe ſpirits attain to an *habit* of true holineſs."

This ſtands without any proof at all. At beſt therefore it is extremely doubtful. But it muſt appear extremely abſurd to thoſe, who believe God can *create* ſpirits, both wiſe and holy: that he can ſtamp any creature with what meaſure of holineſs he ſees good, at the firſt moment of its exiſtence.

The occaſion of your running into this abſurdity ſeems to be, that you ſtumbled at the very threſhold. In the text under conſideration our Lord mentions two things, the *new-birth* and the

kingdom of God. Theſe two your imagination blended into one: in conſequence of which you run on with "born into his kingdom" (a phraſe never uſed by our Lord, not any of his apoſtles) and an heap of other *crude expreſſions* of the ſame kind: all betraying that *confuſedneſs of thought*, which alone could prevent your uſual clearneſs of language.

Juſt in the ſame manner you go on. "Our firſt parents in paradiſe were to form † their minds to an habitual ſubjection to the law of God, without which they could not be received into his ſpiritual kingdom." This runs upon the ſame miſtaken ſuppoſition, that God *could not create them* holy. Certainly he could and did: and from the very moment that they were created, their minds were in ſubjection to the law of God, and they were members of his ſpiritual kingdom.

"But if Adam was originally perfect in holineſs," (ſay, *perfectly holy*, made in the moral image of God) "what occaſion was there for any farther trial?" That there might be room for farther holineſs and happineſs: entire holineſs does not exclude growth: nor did the *right ſtate* of all his faculties intitle him to that *full* reward, which would have followed the *right uſe* of them.

* "Upon the whole, ‡ regeneration, or gaining habits of holineſs, takes in no part of the doctrine of original ſin." But regeneration is not

"gaining

† p. 252, 253. ‡ p. 254.

" gaining habits of holineſs:" it is quite a different thing. It is not a natural, but a ſupernatural change; and is juſt as different from the gradual " gaining habits," as a child's being *born* into the world is, from his *growing* up into a man. The *new-birth* is not (as you ſuppoſe) the *progreſs*, or the *whole* of ſanctification, but the *beginning* of it: as the natural *birth* is not the whole of life, but only the entrance upon it. He that is *born of a woman*, then begins to live a natural life: he that is *born of God*, then begins to live a ſpiritual. And if every man *born of a woman* had ſpiritual life already, he would not need to be *born of God*.

" However, ‡ I allow the Spirit of God aſſiſts our endeavours. But this does not ſuppoſe any natural pravity of our minds." Does not his *quickening* then ſuppoſe we were *dead?* His *opening our eyes*, ſuppoſe we were *blind?* And his *creating us anew* imply ſomething more than the *aſſiſting our endeavours?* How very ſlender a part in ſanctification will you allow to the Spirit of God? You ſeem very fearful of doing him too much honour, of taking from *man* the glory due to his name!

Accordingly you ſay, " His aids are ſo far from ſuppoſing the previous *inaptitude* of our minds" (to the being *born again*) " that our *previous deſire* of the Spirit's aſſiſtance, is the condition of our receiving it." But who gave us that deſire?

‡ p. 255.

desire? Is it not God *that worketh in us to will*, to *desire*, as well as *to do?* His grace does *accompany* and *follow* our desires: but does it not also *prevent*, go before them? After this, we may *ask* and *seek* farther assistance: and if we do, not otherwise, *it is given*.

I cannot but add a few words from Dr. Jennings. "§ Dr. Taylor believes *the influence of the Spirit of God to assist our sincere endeavours, is spoken of in the gospel, but never as supposing any natural gravity of our minds*. But certain it is, that Christ opposeth our being *born of the Spirit*, to our being *born* ‖ *of the flesh: that which is born of the flesh, is flesh*; *and that which is born of the Spirit, is spirit*. Therefore the influence of the Spirit in regeneration, supposeth something that we are *born* with, which makes such an influence necessary to our being *born again*. And if this be not some natural gravity, let our author tell us what it is. It is plain, it is not any ill habit afterward acquired; for it is something that we are *born* with. And if to be *born of the flesh* means only *to have the parts and powers of a man*; and if these parts and powers are all *pure and uncorrupted*, we have no need of any such influence of the Spirit, to be super-added to our natural powers. Without this, *our* own *sincere endeavours* will suffice, for attaining all *habits of virtue*."

* I proceed to your conclusion, "Is it not † highly

§ Vindication, p. 125. ‖ John iii. 6. † p. 256.

highly injurious to the God of our nature, whose hands have formed and fashioned us, to believe our nature is originally corrupted?" It is: but the charge falls not on *us*, but *you*. We do not believe "our nature is *originally corrupted*." It is *you* who believe this: who believe our nature to be in the same state, moral and intellectual, as it *originally* was! Highly injurious indeed is this supposition to the God of our nature. Did he *originally* give us such a nature as this? So like that of *a wild ass's colt?* So stupid, so stubborn, so intractable! So prone to evil! Averse to good! Did *his hands form and fashion us thus?* No wiser or better than men at present are? If I believed this, that men were *originally* what they are now; if you could once convince me of this, I could not go so far as to be a *Deist:* I must either be a *Manichee*, or an *Atheist*. I must either believe, there was an evil God, or that there was no God at all.

"But to disparage † our nature is to disparage the work and gifts of God." True: but to describe the corruption of our nature as it is, is not disparaging the work of God. For that corruption is not his work. On the other hand, to say it is, to say God created us as corrupt as we are now, with as weak an understanding and as perverse a will: this is disparaging the work of God, and God himself to some purpose!

"But doth not this doctrine teach you to transfer

† p. 257.

transfer your wickedneſs and ſin to a wrong cauſe? Whereas § you ought to blame yourſelf alone, you lay the whole blame upon Adam." I do not. I know God is willing to ſave me from all ſin, both original and actual. Therefore if I am not ſaved, I muſt lay the whole blame upon myſelf.

"But what good end does this doctrine promote?" The doctrine, that we are by nature, *dead in ſin*, and therefore *children of wrath*, promotes *repentance*, a true knowledge of ourſelves, and thereby leads to *faith* in Chriſt, to a true knowledge of Chriſt crucified. And faith worketh love; and by love, all holineſs both of heart and life. Conſequently, this doctrine promotes (nay, and is abſolutely, indiſpenſably neceſſary to promote) the whole of that religion which the Son of God lived and died to eſtabliſh.

"We are told indeed, that it promotes humility. But neither our Lord, nor his apoſtles, when inculcating humility, ſay a word about natural corruption." Suppoſing (not granting) that they did not, yet it cannot be, in the very nature of the thing, that any whoſe nature is corrupt ſhould be humble, ſhould know himſelf, without knowing that corruption.

"But † what can be more deſtructive to virtue, than to repreſent ſin as altogether *unavoidable?*" This does not follow from the doctrine. Corrupt

§ p. 258. † p 259.

rupt as we are, through almighty grace we may avoid all sin.

But it is destructive of virtue. For "if we believe we are by nature worse than the brutes, what wonder if we act worse than brutes?" Yea, if we *are* so, what wonder if we *act* so? And this it is absolutely certain men do, whether they believe one way or the other. For they who do not believe this, live no better than those that do. Therefore if "the generality of Christians have been the most wicked, lewd, bloody and treacherous of all mankind," it is not owing to this belief. But in truth they have not been so; neither are they at this day. The generality of Christians, so called, are perhaps but little better, yet surely they are no worse, either in tempers or actions, than the rest of mankind. The generality of Jews, yea, of Turks and Pagans, are full as "lewd, bloody and treacherous" as they.

You go on. ‡ "It is surprising, that Christians" (you mean those of them who believe original sin) "have lost even a sense of the beneficence of God, in giving them a rational nature." Nay, surely Christians have lost that rational nature itself, or they retain it to very little purpose, if "the generality of them are the most wicked, lewd, bloody and treacherous of all mankind!" They ought "to be humbled," for yielding to those evil propensities, which through the grace of

‡ p. 260.

of God they may conquer. And they who do conquer, ought to be continually " thanking God," for this and all his benefits.

With great decency you proceed, " Who can believe that to be a revelation from God, which teacheth so absurd a doctrine? I make no doubt this with other like principles, have filled our land with Infidels." However the gentlemen who disclaim these absurd principles, of *original sin*, *redemption* and *regeneration*, may very easily convert those Infidels: since there is scarce any room for contention left between them.

" Is not this doctrine hurtful to † the power of godliness, as it diverts men from the heavenly and substantial truths of religion?" Just the reverse. There is no possibility of the power of godliness without it. The power of godliness consists in the love of God and man: this is heavenly and substantial religion. But no man can possibly *love his neighbour as himself*, till he loves God. And no man can possibly love God, till he truly believes in Christ. And no man truly believes in Christ, till he is deeply convinced of his own sinfulness, guiltiness and helplessness. But this no man ever was, neither can be, who does not know he has a corrupt nature.

This doctrine therefore is the " most proper" of all others, " to be instilled into a child:" that it is by nature a *child of wrath*, under the guilt and under the power of sin: that it can be saved from

† p. 261.

from wrath, only by the merits, and ſufferings, and love of the Son of God: that it can be delivered from the power of ſin, only by the inſpiration of his holy Spirit: but that by his grace it may be renewed in the image of God, perfected in love, and made meet for glory.

But " muſt † it not leſſen the due love of parents to children, to believe they are the vileſt creatures in the world?" Far from it; if they know how God loves both them and their's, vile and ſinful as they are. And it is a certain fact, that no parents love their children more tenderly, than thoſe who firmly believe this doctrine: and that none are more careful to *bring them up in the nurture and admonition of the Lord.*

But " how can young people *remember* their *Creator* without horror, if he has given them life under ſuch deplorable circumſtances?" They can remember him with pleaſure, with earneſt thankfulneſs, when they reflect *out of* what a *pit* he hath *brought them up:* and that if *ſin abounded*, both by nature and habit, *grace* did *much more abound.*

You conclude, " Why ‡ ſhould we ſubject our conſciences to tales and fables, invented by *prieſts* and *monks?*" This fable, as you term it, of original ſin, could not be invented by Romiſh prieſts or monks: becauſe it is by many ages older than either; yea than Chriſtianity itſelf.

I have

† p. 262, 263. ‡ p. 264.

I have now weighed, as my leiſure would permit all the arguments advanced in your three parts. And this I have done with continual prayer, that I might know *the truth as it is in Jeſus*. But ſtill I ſee no ground to alter my ſentiments, touching the general corruption of human nature. Nor can I find any better or any other way, of accounting for that general wickedneſs, which has prevailed in all nations, and through all ages, nearly from the beginning of the world to this day.

LEWISHAM, *Jan.* 25, 1757.

PART. III.

An Anſwer *to* Dr. TAYLOR's Supplement.

YOU ſubjoin to your book a very large *ſupplement*, in anſwer to Dr. Jennings and Dr. Watts. All that they have advanced, I am not engaged to defend; but ſuch parts only as affect the merits of the cauſe.

You divide this part of your work into eight ſections. The firſt treats

Of Imputed Guilt.

AND here you roundly affirm, "No † *action* is ſaid in ſcripture to be *imputed* to any perſon

† Supplement, p. 7.

perſon for righteouſneſs or condemnation, but the *proper act and deed* of that perſon."

Were then the *iniquities and ſins* which were put upon the ſcape-goat, his own *proper act and deed?* You anſwer, "Here was no imputation of ſin to the goat. It was only a figurative way of ſignifying the *removal of guilt*, from the penitent Iſraelites, by the goat's going into the wilderneſs." But how could it be a *figure* of any ſuch thing, if no *guilt* was *imputed* to him?

"Aaron is commanded, † to *put the iniquities of Iſrael* upon the ſcape goat, Lev. xvi. 21. And this goat is ſaid, to *bear the iniquities of the people*, ver. 22. This was plainly an *imputation*. Yet it could not poſſibly be an imputation of any done by the animal itſelf. The effects alſo which took place upon the execution of the ordinance indicate a tranſlation of guilt. For the congregation was cleanſed, but the goat was polluted. The congregation *ſo cleanſed*, that their iniquities were borne away, and to be found no more: the goat ſo *polluted*, that it communicated defilement to the perſon who conducted it into a land not inhabited."

In truth the ſcape-goat was a figure of him, *on whom the Lord laid the iniquities of us all*, Iſa. liii. 6. *He bore our iniquity*, ver. 11. *He bare the ſin of many*, ver. 12. The prophet uſes three different words in the original: of which the firſt does properly ſignify the *meeting together*; the laſt,

† Theron and Aſpaſio.

laſt, the *lifting up* a weight or burden. This burden it was which made him *ſweat as it were great drops of blood falling to the ground.* "But † *iniquity* and *ſin* ſometimes ſignify *ſuffering*." Yes; *ſuffering for ſin*, the effect being put for the cauſe. Accordingly what we mean by, "our ſins *were imputed to him*, is, he was puniſhed for them: *he was wounded for our tranſgreſſions; he was bruiſed for our iniquities.* He *who knew no ſin*, but what was thus imputed, *was made ſin*, a ſin-offering *for us:* "It pleaſed ‡ the Lord" (your own words) "to bruiſe him, in order to the expiation of our ſins."

"But with regard to parents and their poſterity, God aſſures us, children *ſhall not die for the iniquity of their fathers*." No, not eternally. I believe none ever did or ever will die eternally, merely for the ſin of our firſt father.

"But the ſcripture never ſpeaks § of *imputing* any *ſin* to any perſon, but what is the act of that perſon." It was but now you yourſelf obſerved, that by "our ſins were *imputed to* Chriſt," we mean, "*He ſuffered for them.*" Our ſins then were imputed to Chriſt. And yet theſe ſins were not the act of the perſon that ſuffered. He did not commit the ſin which was thus *imputed* to him.

But "no juſt conſtitution can ‖ puniſh the *innocent*." This is undoubtedly true. Therefore God does not look upon infants as innocent, but as involved in the *guilt* of Adam's ſin. Otherwiſe

† p. 8, 9. ‡ p. 10, 11. § p. 13, 14. ‖ p. 16.

wife death, the *punishment* denounced against that sin, could not be inflicted upon them.

"It is allowed the posterity of Ham and Gehazi, and the children of Dathan and Abiram, suffered for the sins of their parent." It is enough. You need allow no more. All the world will see, if they *suffered* for them, then they were *punished* for them. Yet we do not "confound *punishment* with *suffering*, as if to *suffer* and to be *punished*, were the same thing." *Punishment is* not barely *suffering*, *but suffering for sin:* To *suffer* and to be *punished*, are not the same thing. But to *suffer for sin*, and to be *punished* are precisely the same.

If therefore the children of Dathan and Abiram *suffered for the sins* of their parents, which no man can deny, then they were punished for them. Consequently it is not true, that "in the instances † alledged, the parents only were *punished* by the sufferings of the children." If the children *suffered for those sins*, then they were punished for them. Indeed sometimes the parents too were punished, by the sufferings of their children; which is all that your heap of quotations proves: and sometimes they were not. But however this were; if the children *suffered for their sins*, they were punished for them.

It is not therefore "evident, ‡ that in all these cases, children are considered not as criminals, involved in guilt, but as the enjoyments of

† p. 17, 18. ‡ p. 18.

of their parents who alone are *punished* by their sufferings." On the contrary it is very evident that the children of Canaan *were punished* for the sin of Ham; and that the children of Dathan and Abiram were punished with death, as "involved in the guilt of this parents."

"On the other hand, the virtues § of an ancestor may convey great advantages to his posterity. But no man's posterity can be rewarded for their ancestor's virtue." The point here in dispute between Dr. Watts and you, is whether the thing, concerning which you are agreed, should be expresst by one term or another? You both agree, (and no man in his senses can deny) that in all ages, God has, on account of pious ancestors, given many blessings to their offspring. But he thinks, these blessings should be termed rewards, (and so do all the world:) you say, they should not. The fact is plain either way; God does continually, and did in all ages, give numberless blessings to the children, on account of the piety of their fathers. And it is certain, *blessings given on account of virtue*, have been hitherto termed *rewards* both by God and man.

You conclude this section, "Thus ‖ it appears, the distinction between *personal sin* and *imputed guilt*, is without any ground in scripture." Just the contrary appears, namely, that *guilt* was *imputed* to the scape-goat, to the children of wicked parents, and to our blessed Lord

§ p. 21. ‖ p. 28.

Lord himſelf, without any *perſonal ſin*. The diſtinction therefore is ſound and ſcriptural.

SECT. II.

Of the nature and deſign of our afflictions and mortality.

THAT God *deſigns* to bring good out of theſe is certain. But does this prove, they have not the *nature* of *puniſhments?* Did *Adam* himſelf ſuffer any *affliction?* Any toil or pain? Doubtleſs he did, long before he returned to duſt. And can we doubt, but he received ſpiritual good from that pain? Yet it was a *puniſhment* ſtill: as really ſuch, as if it had conſigned him over to everlaſting puniſhment. This argument therefore is of no weight: "God draws good out of puniſhments: therefore they are no puniſhments at all." However then the ſufferings wherein *Adam*'s ſin has involved his whole poſterity, may "try and purify us, † in order to future and everlaſting happineſs," this circumſtance does not alter their *nature:* they are *puniſhments* ſtill.

* Let "afflictions, ‡ calamities and death itſelf be means of improving in virture," of healing or preventing

† p. 23. ‡ p. 24.

preventing ſin, this is no manner of proof, that they are not puniſhments. Was not God able to heal or prevent ſin, without either pain or death? Could not the Almighty have done this, as eaſily, as ſpeedily and as effectually, without theſe as with them? Why then did he not? Why did Adam's ſin bring theſe on his whole poſterity? Why ſhould one man ſuffer for another man's fault? If you ſay, to cure his own; I aſk 1. What neceſſity was there of any ſuffering at all for this? If God intended only to cure his ſin, he could have done that without any ſuffering. I aſk 2. Why do infants ſuffer? What ſin have they to be cured thereby? If you ſay, "It is to heal the ſin of their parents, who ſympathize, and ſuffer with them:" In a thouſand inſtances this has no place: The parents are not the better nor any way likely to be the better for all the ſufferings of their children. Their ſufferings therefore, yea and thoſe of all mankind which are entailed upon them by the ſin of Adam, are not the reſult of mere *mercy* but of *juſtice* alſo. In other words they have in them the nature of puniſhments, even on us and on our children. Therefore children themſelves are not innocent before God. They ſuffer, therefore they deſerve to ſuffer.

* And here another queſtion ariſes, what benefit accrues to the brute-creation, from the ſufferings wherein their whole race is involved thro' the ſin of the firſt man? The fact cannot be denied,

denied, daily experience atteſts what we read in the oracles of God, that *the whole creation groaneth together, and travaileth in pain to this day*, a conſiderable part of it groans to God, under the wantonneſs or cruelty of man. Their ſufferings are cauſed, or at leaſt greatly increaſed, by our luxury or inhumanity: nay, and by our *diverſions!* We draw entertainment from the pain, the death of other creatures: not to mention ſeveral entire ſpecies, which at preſent have ſuch natural qualities, that we are obliged to inflict pain, nay, perhaps death upon them, purely in our own defence. And even thoſe ſpecies which are out of the reach of men, are not out of the reach of ſuffering. *The lions do lack and ſuffer hunger*, though they are as it were ſovereigns of the plain. Do they not acknowledge this, when *roaring for their prey*, they *ſeek their meat from God?* And what ſhall we ſay of their helpleſs prey? Is not their lot more miſerable ſtill? Now what benefits, I ſay, have theſe from their ſufferings? Are they alſo "tried and purified thereby?" Do ſufferings "correct their inordinate paſſions, and diſpoſe their minds to ſober reflections?" Do they "give them opportunity of exerciſing kindneſs and compaſſion, in relieving each other's diſtreſſes?" That I know not: but I know by this and a thouſand proofs, that when man, the lord of the viſible creation, rebelled againſt God, every part of the creation, began to *ſuffer on account of his ſin*. And to

on account of sin; I can give no properer name than that of *punishment*.

"It was to reclaim † offenders, that an extraordinary power was exercised, either immediately by our Lord himself, or by his apostles, of inflicting bodily distempers, and in some cases, death itself." I do not remember any more than one single case, wherein one of the apostles, "inflicted death." I remember no instance recorded in scripture, of their "inflicting bodily distempers." (The blindness inflicted on Elymas cannot be so termed, without great impropriety) and certain I am, that our Lord himself, inflicted neither one nor the other.

The citations ‡ in the next page prove no more than that we may reap benefit from the *punishments* of others. But though either we or they reap benefit from them, yet they are *punishments* still.

"We do § not here consider death and suffering as they stand in the threatning of the law." You are sensible, if we did, all mankind must acknowledge them to be *punishments*. And this is the very light wherein we do and must consider them in the present question. We consider death and suffering, as they stand in that threatning, *thou shalt surely die*. That this was denounced to all mankind we know, because it is executed on all. Therefore considering *suffering* and *death* as so *threatned* and *executed*, we cannot deny, that they

† p. 25. ‡ p. 26. § p. 27.

they are *punishments:* punishments not on *Adam* only, but on all that in fact do either *die* or *suffer*.

To sum up this point: although the wisdom and mercy of God, do "bring good out of evil." Although God *designs* to extract blessings from punishments, and does it in numberless instances: yet this does not alter the *nature* of things, but *punishments* are *punishments* still: still this name properly belongs to all *sufferings*, which are *inflicted on account of sin:* and consequently, it is an evident truth, that the whole animate creation is *punished* for Adam's sin.

SECT III.

The argument taken from the calamities and sinfulness of mankind considered.

"THE subject of our present enquiry is threefold, 1. Whether † mankind be under God's displeasure, antecedently to their actual sins? 2. Whether our nature be corrupt, from the beginning of life? And 3. Whether these propositions can be proved from the *calamities* and *sinfulness* of mankind?"

Whether they can or no, they have been fully proved from scripture. Let us now enquire, if they

† p. 30, 31.

they may not be proved from the ſtate of the world.

But you think Dr. Watts, "has here laid too great ſtreſs on ſuppoſition and imagination." In proof of which, you cite from him the following words: *Can we ſuppoſe † that the bleſſed God, would place his innocent creatures in ſuch a dangerous habitation? Can we ſuppoſe, that among the roots, and the herbs, and the trees which are good for food, the great God would have ſuffered deadly poiſon to ſpring up here and there? Would there have been any ſuch creatures in our world as bears and tygers? Can we ever imagine the great and good God would have appointed men to be propagated in ſuch a way, as would neceſſarily give ſuch exquiſite pain and anguiſh to the mothers that produce them, if they had been all accounted in his eyes, a race of holy and ſinleſs beings?*

I anſwer, It is not true, "that too great ſtreſs," or any ſtreſs at all, is "here laid on *mere* ſuppoſition and imagination." Your catching at thoſe two words *ſuppoſe* and *imagine*, will by no means prove it. For the meaning of them is plain. "Can we *ſuppoſe*, the bleſſed God would do this?" Is manifeſtly the ſame with, "How can we reconcile it with his eſſential attributes?" In like manner, "Can we ever *imagine?*" Is plainly equivalent with, "Can we poſſibly conceive?" So that the occaſional uſe of theſe words does not infer his laying any ſtreſs on ſuppoſition

† p. 31.

poſition and imagination. When therefore you add, " our ‡ *ſuppoſitions* and *imaginations* are not a juſt ſtandard by which to meaſure the divine diſpenſations." What you ſay is abſolutely true, but abſolutely foreign to the point.

Some of the queſtions which you yourſelf aſk, to expoſe his, it is not ſo eaſy to anſwer, " would innocent creatures have been thruſt into the world, in ſo contemptible circumſtances? And have been doomed to grow up ſo ſlowly to maturity and the uſe of reaſon? Would they when grown up have been § conſtrained to ſpend ſo much time in low and ſervile labour? Would millions have been obliged to ſpend all their days, from early morn 'till evening, in hewing ſtone, ſawing wood, heaving, rubbing or beating, the limb of an oak, or a bar of iron?" I really think, they would not. I believe all this toil as well as the pain and anguiſh of women in child-birth, is an evidence of the fall of man, of the ſin of our firſt parents, and part of the *puniſhment* denounced and executed firſt on them, and then on all their poſterity.

You add, " He † doth not conſider this world as a ſtate of trial, but as if it ought to have been a ſeat of happineſs." There is no contrariety between theſe: It might be a ſtate of trial, and of happineſs too. And ſuch it certainly was to Adam in paradiſe: whether he was holy or no, he was undoubtedly happy. A ſtate of trial therefore does

‡ P. 32. § P. 33. † P. 34, 35.

not neceſſary imply any kind or degree of natural evil. And accordingly the Creator himſelf aſſures us, there was none originally in his creation. For ſo I read at the concluſion of it, § *And God ſaw every thing that he had made, and behold, it was very good.*

" But natural evil *may be* mixt with a ſtate of trial. Conſequently this world *could not* be built for a ſeat of happineſs." Admirable drawing of conſequences! " It *may be:* therefore it *could not* be otherwiſe whatever *may be*, God himſelf here tells us, *what was.* And from his own declaration it is infallibly certain, there was no *natural evil* in the world, 'till it entered as the puniſhment of *ſin.*

Neither doth he take a † future ſtate into his repreſentation." No, nor is there any need he ſhould, when he is repreſenting the preſent ſtate of the world, as a *puniſhment* of Adam's ſin. " Nor doth he ‡ take into his argument the goodneſs of God." Not into *this* argument: that is of after conſideration. So the texts you have heaped together on this head alſo, are very good. But what do they prove?

" He ſuppoſes our ſufferings to be mere *puniſhments.*" I ſuppoſe, they are *puniſhments* mixt with mercy. But ſtill they are *puniſhments:* they are *evils inflicted on account of ſin.*

We find in fact, that the *beſt of men* § may be made *very unhappy*, by calamities and oppreſſions.

§ Gen. i. 31. † p. 36. ‡ p. 37. § p. 39.

ſions." It cannot be. The *beſt of men* cannot be made unhappy by any calamities or oppreſſions whatſoever. For they *have learned, in every* poſſible *ſtate therewith to be content.* In ſpite of all calamities, they *rejoice evermore*, and *in every thing give thanks.*

" From † puniſhments inflicted on *particular perſons*, he infers that *all men* are under the wrath of God. But to infer the ſtate of *the whole* from the caſe of *ſome*, is not a fair way of arguing." No. The puniſhments inflicted on particular perſons prove nothing, but with regard to thoſe on whom they are inflicted. If therefore *ſome men* only ſuffer and die, this proves nothing with regard to the reſt. But if *the whole* of mankind ſuffer and die, then the concluſion reaches *all men.*

" He is not quite juſt, in pronouncing the preſent form of the earth, *irregular*, *abrupt* and *horrid*; and aſking *doth it not bear ſtrongly on our ſight, the ideas of ruin and confuſion, in vaſt broken mountains, dreadful cliffs and precipices, immenſe* ‡ *extents of waſte and barren ground?* If this be the caſe how can *the inviſible things of God*, be *clearly ſeen from* ſuch a ruined *creation?*" Perfectly well. *His eternal power and God-head*, the exiſtence of a *powerful* and *eternal* being may ſtill be inferred from theſe his works, grand and magnificent, though in ruin. Conſequently, theſe

† P. 40. ‡ P. 41.

leave the atheiſt without *excuſe*. And whatever objections he might form (as Lucretius actually does) from theſe palpable blemiſhes and irregularities of the terraqueous globe: the ſcriptural account of *natural*, flowing from *moral* evil, will eaſily and perfectly ſolve them. All which is well conſiſtent with the words of the Pſalmiſt, *O Lord, how manifold are thy works! In wiſdom haſt thou made them all: the earth is full of thy riches!* So undoubtedly it is, though it bears ſo viſible ſigns of *ruin* and *devaſtation*.

"We have no authority from ſcripture, to ſay that the earth, in its *preſent conſtitution*, is at all different from what it was at its firſt creation." Certainly we have, if the ſcripture affirms, that God *ſaid*, after *Adam* ſinned, *Curſed is the ground for thy ſake*; *thorns and thiſtles ſhall it bring forth to thee*, and, *that the earth was of old, ſtanding out of the water, and in the water*, 'till God deſtroyed it for the ſin of its inhabitants.

You go on. "I cannot ‡ agree, *that diſeaſe, anguiſh and death, have entered into the bowels and veins of multitudes, by an innocent and fatal miſtake, of pernicious plants and fruits for proper food.*" Why not? Doubtleſs *multitudes* alſo have periſhed hereby, if we take in the account of all ages and nations: *multitudes* alſo have been *the living prey, of bears and tygers, wolves and lions*: and *multitudes* have had *their* fleſh and *bones cruſhed and churned between the jaws of panthers and leopards*,

† p. 42. ‡ p. 43.

pards, ſharks and crocodiles. And would theſe things have come upon mankind, were it not on account of *Adam's* ſin?

Yet you think, we have "now § a more extenſive dominion over all creatures, than *Adam* had even in his innocence; becauſe we have the liberty of eating them; which *Adam* never had." This will not prove the point. That I have the liberty to eat a *lamb*, does not prove that I have dominion over *a lion*. Certainly I have not dominion over any creature which I can neither *govern* nor *reſiſt*: yea, and if *the dread of* me is *on every beaſt and fowl*, this does not prove, that I have any *dominion over* them. I know, on the contrary, that not only a tyger or a bear, but even a dove will not ſtoop to my dominion.

"However we have † no authority to ſay, man himſelf was curſed, though the ground was." Yes, we have: the authority of God himſelf, *Curſed is every man that continueth not in all things* which God hath commanded. The moment therefore that he ſinned, Adam fell under this curſe. And whether the *toil* and *death* to which he and his poſterity were ſentenced, and the ‡ *pain* of *child birth* be termed *curſes* or no, ſure it is they are *puniſhments*, and heavy ones too, though mercy is often mixt with judgment.

The main argument follows, taken from the ſtate of mankind in general, with regard to religion. But you ſay "It is impoſſible § we ſhould

§ p. 44. † p. 45, 46. ‡ p. 47, 48—50. § p. 51.

make a juſt eſtimate of the wickedneſs of mankind:" yes, an *exactly* juſt eſtimate of the *preciſe* degree of wickedneſs in the whole world. But it is very poſſible, nay very eaſy, to make an eſtimate in the groſs, with ſuch a degree of juſtneſs as ſuffices for the preſent queſtion.

Indeed you "think we carry our cenſures of the heathens too far." I dare not carry them ſo far, as to ſay, no heathen ſhall be ſaved. But this I ſay; I never knew any heathen yet (and I have perſonally known many out of various nations) who was not a ſlave to ſome groſs vice or other. Bad therefore as nominal chriſtians are, I cannot yet place them on a level with the heathens: not even with the mild, courteous, converſable heathens, who border on Georgia and Carolina. Much leſs would I ſay, "poſſibly the heathens may be *leſs vicious* than the chriſtian world in general." If I believed this, I ſhould bid adieu to Chriſtianity and commence heathen without delay.

"But if we † allow mankind to be ever ſo wicked, ſuppoſe there is not one upon earth, who is truly righteous; it will not follow that men are naturally corrupt: for a ſinful action does not infer a ſinful nature. If it does, then Adam brought a ſinful nature with him into the world. But if we cannot infer from Adam's ſin, that his nature was originally corrupt, neither can we infer from the wickedneſs of all mankind, be it ever ſo great that they have a ſinful nature."

The

† p. 52, 53.

* The conſequence is not good. "If one man's committing a ſin does not prove that he was naturally inclined to evil, then the wickedneſs of all mankind for ſix thouſand years, will not prove that they are naturally inclined to evil." For we may eaſily account for one man's committing ſin, though he was not naturally inclined to evil: but not ſo eaſily, for *all fleſh corrupting themſelves*, for the wickedneſs of all mankind in all ages. It is not poſſible rationally to account for this, for the general wickedneſs of mankind; for ſuch a majority of men through all generations being ſo corrupt, but on the ſuppoſition of their having a corrupt nature. Sin in one or a few caſes, does not prove a ſinful nature: but ſin overſpreading the earth, does. Nor is † your argument drawn from the ſin of the angels, of any more force than that drawn from the ſin of Adam: unleſs you can prove that as great a majority of angels as of men, have rebelled againſt their Creator.

"Again. If our firſt parents felt fear and *ſhame*, and yet their nature was not originally corrupt, then it will not follow, that ours is ſo notwithſtanding our uneaſy and unruly paſſions." Empty found! Had any one ſaid to Adam, "Your nature was originally corrupt, for you feel uneaſy and unruly paſſions:" would he not readily have anſwered, but theſe began at ſuch an hour; till then my nature was without either pain.

† P. 54, 55.

pain or corruption. Apply this to any child of Adam: and if he can anſwer in like manner, "till ſuch an hour no uneaſy or unruly paſſion had any place in my breaſt:" We will then grant theſe paſſions no more prove a corrupt nature in the ſons than in their firſt father. But no man can anſwer thus. You and I and every man muſt acknowledge, that uneaſy and unruly paſſions, are coeval with our underſtanding and memory at leaſt, if not with our very being.

"Again. Adam by his ſin brought ſufferings on himſelf and his poſterity. Yet it does not follow, that his nature was corrupt. Therefore, though others by their ſins bring ſufferings on themſelves and their poſterity, it will not follow that their nature is corrupt, or under the diſpleaſure of God." Two very different things are here blended together. The corruption of their nature is one thing, the diſpleaſure of God, another. None affirms, that thoſe ſufferings which men by their ſins bring on themſelves or poſterity prove that their nature is corrupt. But do not the various ſufferings of all mankind, prove that they are under the diſpleaſure of God? It is certain no ſuffering came upon Adam, till he was under the diſpleaſure of God.

Again. If our firſt parents by their ſin brought ſuffering both on themſelves and others, and yet their nature was not originally corrupt, nor under the diſpleaſure of God: it clearly follows, that the

nature

nature of those who suffer purely in consequence of their sin, is not originally corrupt, nor are they under God's displeasure." This argument is bad every way. For 1. at the time when Adam brought the sentence of suffering both on himself and others, his nature was corrupt, and he was under the actual displeasure of God. But 2. Suppose it were otherwise, all you could possibly infer, with regard to his posterity, is, that their suffering does not prove their corruption, or their being under the displeasure of God. How could you think, their suffering would prove them *not corrupt? Not* under God's displeasure? Therefore neither this nor the preceding argument, (seeing both are utterly inconclusive) "take off any thing that Dr. Watts has said," touching the present state of the world, as a proof of God's displeasure, and the natural corruption of man. So far therefore is "his argument from the sinfulness and misery of mankind from being altogether insufficient in every part:" that it is strong and conclusive, any thing you have advanced to the contrary notwithstanding.

You add, "*Suffering* may happen where there is *no sin*, as in the case of brutes and infants: or where there is the most perfect innocence; as in the case of our blessed Lord." Absolutely true: that is where there is no *personal sin*, but only *sin imputed*. There was no *personal sin* in our blessed Lord: there can be none either in brutes or infants. He suffered therefore

for

for the ſins of others, which were thus *imputed* to him: as is the ſin of *Adam* to infants, who ſuffer death through him, and in ſome ſenſe to the whole creation; which was *made ſubject to vanity, not willingly*, but on account of his tranſgreſſion. But where there is no ſin, either perſonal or imputed, there can be no ſuffering.

"I may add, from the preſent ſtate of things a directly oppoſite argument may be taken: † from the enjoyments and comforts, the good things and bleſſings, which abound in the world. I might aſk, are theſe creatures, ſo well provided for, under God's diſpleaſure? Are they not the care of his goodneſs? Does he not love them, and delight to do them good?" I anſwer, God does ſtill give us many good things, many enjoyments, comforts and bleſſings. But all theſe are given through *the ſeed of the woman*: they are all the purchaſe of his blood. Through him we are ſtill the care of the divine goodneſs, and God does delight to do us good. But this does not at all prove, either that we have not a ſinful nature, or that we are not, while ſinful, under his diſpleaſure.

SECT.

† p. 58—61.

SECT. IV.

Some consequences of the doctrine of original sin.

"BY this † doctrine some have been led to maintain, 1. That men have not a sufficient power to perform their duty. But if so, it ceases to be their duty." I maintain, that men have not this power by nature. But they have or may have it by grace, therefore it does not cease to be their duty. And if they perform it not, they are without excuse.

"Hence some maintain, 2. That ‡ we have no reason to thank our Creator for our being." He that will maintain it, may. But it does by no means follow from this doctrine: since whatever we are by nature, we may by grace be children of God, and heirs of the kingdom of heaven.

"But unthankfulness is a natural § consequence of this doctrine, which greatly diminishes, if not totally excludes the goodness and mercy of God." St. Paul thought otherwise. He imagined the total ungodliness and impotence of our nature, to be the very thing which most of all illustrated the goodness and mercy of God.

For

† p. 63—69. ‡ p. 70—73. § p. 74.

For a good man, says he, *peradventure one would even dare to die. But* God *commendeth*, unspeakably, inconceivably, beyond all human precedent, *his love to us, in that while we were yet without strength Christ died for the ungodly.* Here is the ground, the real and the *only* ground for true *Christian* thankfulness. *Christ died for the ungodly that were without strength:* such as is every man by nature. And till a man has been deeply sensible of it, he can never truly thank God for his redemption: nor consequently for his creation, which is in the event a blessing to those only who are *created anew in Christ Jesus.*

" Hence 3. Some have poured great contempt upon human nature: whereas God himself does not despise mankind, but thinks them worthy § of his highest regards." To describe human nature as deeply fallen, as far removed both from virtue and wisdom, does not argue that we despise it. We know by scripture as well as by sad experience, that men are now unspeakably foolish and wicked. And such the Son of God knew them to be, when he laid down his life for them. But this did not hinder him from loving them, no more than it does any of the children of God.

You next consider ‖what Dr. Watts observes with regard to infants. *Mankind*, says he, *in its younger years, before it is capable of proper moral action, discovers the principles of iniquity and the seeds*

§ p. 75. ‖ p. 77—82.

ſeeds of ſin. What young ferments of ſpite and envy, what native malice and rage are found in the little hearts of infants, and ſufficiently diſcovered by their little hands and eyes, and their wrathful countenance even before they can ſpeak? You anſwer, "Our Lord gave us different ideas of them when he taught his apoſtles to become *as little children.*" Not at all. They may be imitable in ſome reſpects, and yet have all the tempers above deſcribed. And it is certain they have; as any impartial obſerver will be convinced by his own eyes. Nor is this any way contradicted by St. Paul's words, § *In wickedneſs* (κακία) *be ye children:* untaught, unexperienced: or by thoſe of *David, My* ‖ *ſoul is even as a weaned child.*

"But we diſcover in them alſo the noble principles of reaſon and underſtanding, with ſeveral tempers which are capable of improvement whereby they may be trained up in a good way: and numbers in all ages of the world have riſen to very conſiderable degrees of excellence." All this is true: but it is not at all inconſiſtent with the account of them given above: by which it clearly appears, that they are ſtrongly inclined to evil, long before any ill habits can be contracted.

SECT.

§ 1 Cor. xiv. 20. ‖ Pſal. cxxxi. 2.

SECT. V.

A general argument taken from what God has declared concerning mankind, at the reſtoration of the world after the deluge.

"THERE are three paſſages† from which divines infer the excellency of Adam's ſtate and nature above our's: I. *Gen.* i. 28. *And God bleſſed them and ſaid unto them, be fruitful and multiply and repleniſh the earth.*" With this I have nothing to do; for I infer nothing from it, with regard to the preſent queſtion. II. "*Have dominion over the fiſh of the ſea, and over the fowl of the air, and over every living thing that moveth upon the earth.* III. *Gen.* i. 27. *God created man in his own image; in the image of God created he him.* From ‡ theſe three particulars they deduce the ſuperiority of Adam's nature above our's. But the very ſame marks of excellency are more expreſly pronounced by God upon the human nature, when the race of mankind was to be propagated anew from Noah and his ſons."

I. *Gen.* ix. 1. *And* God *bleſſed* Noah *and his Sons.* With regard to this whole paſſage I muſt obſerve, That God did not pronounce any bleſſing at all, either on him or them, till *Noah had*

† p. 84. ‡ p. 85.

had built an altar unto the Lord and had offered burnt-offerings on the altar. Then it was that the Lord *ſmelled a ſweet ſavour*; accepted the ſacrifice which implied faith in the promiſed ſeed, and for his ſake reſtored in ſome meaſure the bleſſing, which he had given to Adam at his creation. *And ſaid be fruitful and multiply, and repleniſh the earth.*——On this I need only obſerve, had Adam ſtood, or had not his fall affected his poſterity, there would have been no need of this: for they would have *multiplied and repleniſhed the earth, in* virtue of the original bleſſing.

II. V. 2. *The fear of you, and the dread of you ſhall be upon every beaſt of the earth, and upon every fowl of the air, and upon all that moveth upon the earth: into your hands they are delivered: every moving thing that liveth ſhall be meat for you, even as the green herb have I given you all things.* On this likewiſe I would obſerve, What need was there of any ſuch power over the creatures to be given to man, if he had not forfeited his former power? Had man remained ſubject to God, the creatures would have remained ſubject to him, by virtue of God's original conſtitution. And why was it, but becauſe man had loſt this power, that God here in ſome degree reſtores it?

But hence you "infer, †that all that power is reſtored, yea, more than all: that we have a more

† p. 86.

a more extenſive dominion, granted to us over the brutal world, than was originally given to Adam." It has been commonly thought, that Adam had full dominion over the creatures ſubject to him by a kind of inſtinct: whereas we have only ſo far power over them, that by labour and vigilance we may uſe or ſubdue them. But how do you prove that we have a fuller dominion than he had? By thoſe words, *The fear and the dread of you ſhall be upon all: into your hands they are delievered; even as the green herb have I given you all things.* Nay, *the fear and the dread of you ſhall be upon them*, does not imply any dominion at all. A wolf may fear me, who yet does not *obey* me. I *dread* a viper, but I do not *obey* it. And thoſe words, *into your hands they are delivered*, are plainly equivalent with *I have given you all things, even as the green herb*; namely *for food*; you may feed on any of them. So far therefore is this text from *expreſly pronouncing a more extenſive dominion* given to Noah over the brutal world than was originally given to Adam, that it does not expreſs any proper dominion at all.

III. V. 6. *Whoſo ſheddeth man's blood by man ſhall his blood be ſhed. For in the image of God made he man*, namely at the creation. And ſome remains of the natural image of God, as we are ſpiritual and immortal beings are even now to be found in every man, ſufficient to juſtify the putting a murderer to death. St. James alludes

ludes to the ſame ſcriptures, when he ſays, *Therewith bleſs we God and curſe men who were made* (τὰς γεγονότας. not *are made*) *after the ſimilitude* of God." † But what does all this prove? That the being *created in the image of God*, "*is more experſly expronounced* upon Noah and his ſons, than it was originally on Adam?" I think no man of ſenſe will ſay this in cool blood.

Of "the three particulars," then which you brought to prove the ſuperiority of Noah over Adam in innocence, the firſt proves no more than that God gave to both the bleſſing of *fruitfulneſs*: the ſecond far from proving that Noah had a *more extenſive dominion* over the brute creation than Adam, hardly prove that he had any dominion over them at all: and the third proves only this, that the image of God wherein man was made at firſt, is not totally loſt now.

Yet you ſay, "theſe three particulars contain all the privileges conferred on Adam at firſt.‡ And every one of theſe is expreſly repeated, and *more emphatically* and extenſively pronounced upon man, after the *judgment* paſſed on Adam had come upon his poſterity." *Expreſly? More* emphatically? More extenſively? Where? I am ſure not in the bible.

However you pompouſly add (*ſicut tuus eſt mos*) "This is to me a clear and undoubted *demonſtration*.

I. "That

† James iii. 9. ‡ p. 87.

I. " That *the judgment which came upon all men to condemnation*, did no ways alter the primary relation in which God ſtood to man, and man to God." Certainly it was altered thus far, God was a *condemner*, and man was condemned. And tho' " God is ſtill the God and father of mankind," yet it cannot be ſaid that he is ſo to unregenerate men, men who are as yet *dead in ſin and children of wrath*, " as much" or in the ſame ſenſe " as he was to Adam in innocence." Adam then was ſurely *the ſon of God*, as no other man is, till *born of the Spirit*. The power to become the ſons of God is now given to none, till they *believe on his name*.

II. " That the love, † regards and providence of God toward mankind in general, are ſtill the *very ſame* as to man at his firſt formation."

His *providence* is ſtill over all his works. But he cannot *regard* or *delight* in *ſinful* man, in the *very ſame* manner wherein he delighted in him when *innocent*.

III " That our nature as derived from Noah has juſt the ſame endowments, natural and moral, with which Adam was created." This does not follow from any thing that has yet been ſaid. If it ſtands of itſelf, it may.

IV. " That whatever came upon us from *the judgment to condemnation*, came no farther than was conſiſtent with that bleſſing, pronounced upon

† p. 88.

upon Noah as well as Adam, *Be fruitful and multiply.*" This is undoubtedly true. Otherwise the human species could not have been continued. " So that *the condemnation which came upon all men* cannot infer the *wrath* of God upon mankind."—It *may*, notwithstanding that they *increase and multiply:* it *must*, if they are *by nature children of wrath*—" but only as subjecting us to such† evils, as were perfectly consistent with his blessing, declared to Adam, as soon as he came out of his Maker's hands"—Namely with the blessing, *Increase and multiply*—" And consequently! To such evils as God might justly have subjected mankind to, before Adam sinned."—Whether God could justly have done this, or not, what a consequence is this? " If God gave that blessing, *Increase and multiply*, to men in general, as well as he did to Adam, then men in general are not *children of wrath* now, any more than Adam was at his creation."

V. " It is no less evident, that when St. Paul says, *By the disobedience of one, many* (or *all*) *were made sinners*, he cannot mean, they *were made sinners* in any sense inconsistent with the blessing pronounced on man in innocence." True; not in any sense inconsistent with that blessing, *Increase and multiply.* But this blessing is no way inconsistent with their being *by nature children of wrath.*

† p. 89.

"From all which I conclude, that our ſtate with regard to the bleſſing of God, and the dignity and faculties of out nature (unleſs debaſed by our own ſins) is not † inferior to that in which Adam was created." Be this ſo, or not, it cannot be concluded from any thing that has gone before. But we may ſtill believe, that men in general are *fallen ſhort of the glory of* God, are deprived of that glorious image of God, wherein man was originally created.

SECT. VI.

The notion ‡ of Adam's *being a federal head, or repreſentative of mankind, conſidered.*

MY reaſon for believing he was ſo in ſome ſenſe is this. Chriſt was the *repreſentative* of mankind, when God *laid on him the iniquities of us all, and he was wounded for our tranſgreſſions.* But Adam was a type or *figure of* Chriſt. Therefore he was alſo in ſome ſenſe our *repreſentative.* In conſequence of which *all died in him, as in Chriſt all ſhall be made alive.*

But as neither *repreſentative* nor *federal head,* are ſcripture-words, it is not worth while to contend for them. The thing I mean is this; the

† p. 90—93. ‡ p. 94.

the ſtate of all mankind did ſo far depend on Adam, that by his fall they all fall into ſorrow and pain and death ſpiritual and temporal. And all this is no ways inconſiſtent, with either the juſtice or goodneſs of God, provided all may recover through the ſecond Adam whatever they loſt through the firſt. Nay, and recover it with unſpeakable gain: ſince every additional temptation they feel, by that corruption of their nature, which is antecedent to their choice, will, if conquered by grace, be a means of adding to that *exceeding and eternal weight of glory.*

* This ſingle conſideration totally removes all reflections on the divine juſtice or mercy, in making the ſtate of all mankind, ſo dependent on the behaviour of their common parent. For not one child of man finally loſes thereby, unleſs by his own choice. And every one who *receives the grace of God* in *Chriſt*, will be an unſpeakable gainer. Who then has any reaſon to complain, even of having a nature inclined to evil? Seeing the more opportunities he has of fighting, the more of conquering: and ſeeing the greater is the difficulty of obtaining the victory, the brighter is the crown of glory.

But if Adam and Chriſt did not ſtand or fall, obey and ſuffer for mankind, how can the death of others be the conſequence of Adam's offence: the life of others the conſequence of Chriſt's obedience? How could all men be in any ſenſe

conſtituted ſinners by the one, or *conſtituted righteous* by the other?

To explain this a little further in Mr. Hervey's words. "By *federal head* or *repreſentative*, I mean what the apoſtle teaches, when he calls Chriſt *the ſecond man*, † and *the laſt Adam*. The laſt? How? Not in a numerical ſenſe; not in order of time: but in this reſpect, that as Adam was a public perſon, and acted in the ſtead of all mankind, ſo Chriſt likewiſe was a public perſon, and acted in behalf of all his people: that as Adam was the firſt general repreſentative of mankind, Chriſt was the ſecond and the laſt: (there never was, and never will be any other;) that what they ſeverally did in this capacity, was not intended to *terminate* in themſelves, but to affect as many as they ſeverally repreſented."

"This does not reſt on a ſingle text, but is eſtabliſhed again and again in the ſame chapter. The divinely wiſe apoſtle, foreſeeing the prejudices which men would entertain againſt this doctrine, as lying quite out of the road of reaſon's reſearches, has inculcated and re-inculcated this momentous point. *Through the offence of one, many are dead—the judgment was by one to condemnation—by one man's offence death reigned by one—by the offence of one, judgment came upon all men to condemnation.* And that there may remain no poſſibility of miſtaking his meaning, or eluding his argument, he adds, *By one man's diſobeaience many*

† 1 Cor. xv. 47.

many were made ſinners. All theſe expreſſions demonſtrate, that Adam (as well as Chriſt) was a *repreſentative* of all mankind. And that what he did in this capacity, did not *terminate* in himſelf, but affected all whom he repreſented."

After vehemently cavilling at the terms, you yourſelf allow the thing. You ſay, "If what † was loſt by *the diſobedience of one* perſon, might afterward be recovered by *the obedience* of another, then matters would have ſtood upon an equal footing:" and this is indeed the truth. For "all that was loſt to us by Adam's *diſobedience*, is fully recovered by Chriſt's *obedience:* however we *denominate* the relation in which the one or the other ſtands to us."

In this we agree; but not in what follows. "By ‡ *law* in the 5th of the Romans, as in ſeveral other places, the apoſtle does not mean barely a rule of duty; but ſuch *a rule, with the penalty of death threatened to every tranſgreſſion of it.* Such was the law given by Moſes:" that is, "a rule to every tranſgreſſion of which the penalty of death was threatened." Not ſo; there were a thouſand tranſgreſſions of it, to which death was not threatened. Obſerve: by death we now mean temporal death, according to the whole tenor of your argument. "But is it not ſaid, *Curſed is every one that continueth not in all things written in the law to do them?*" It is. But whatever this *curſe* implied, it did not imply temporal

 death.

† p. 113. ‡ p. 114, 115.

death. For a man might neglect to do many *things written in the law*, and yet not be punishable with death.

Neither can I agree with your interpretation of Rom. vii. 9. "*I was alive without the law once:*" namely § before the giving of the law at mount Sinai. The Jew was then alive: that is, because he was not *then* under the law, he was not slain by his sin. His sin was not so imputed to him as to subject him to death. *But when the commandment came*, with the penalty of death annext; *sin revived*—acquired full life and vigour"—(How so? One would have expected just the contrary!) "*and I died*, that is, was a dead man in law, upon the first transgression he committed." Beside many other objections to this strange interpretation, an obvious one is this. It supposes every transgression punishable with death. But this is a palpable mistake. Therefore all that is built on this foundation, falls to the ground at once.

Upon the whole; whatever objections may lie against Dr. Watts's method of explaining it, it appears from clear scripture and from your own words, that Adam was the representative of mankind.

SECT.

§ p. 116.

SECT. VII.

† *Of the formation of our nature in the womb.*

BEFORE I fay any thing on this head, I muſt premiſe, that there are a thouſand circumſtances relating to it, concerning which I can form no conception at all, but am utterly in the dark. I know not how my body was faſhioned there; or when or how my ſoul was united to it. And it is far eaſier in ſpeaking on ſo abſtruſe a ſubject, to pull down, than to build up. I can eaſily object to any hypotheſis which is advanced: but I cannot eaſily defend any.

And if you aſk me, How, in what determinate *manner* ſin is *propagated?* How it is tranſmitted from father to ſon? I anſwer plainly, I cannot tell. No more than I can tell, how man is propagated? How a body is tranſmitted from father to ſon? I know both the one and the other fact. But I can account for neither.

Thus much however is plain, that "God ‡ is the maker of every man *who* comes into the world." For, It is God alone who gives man power to propagate his ſpecies. Or rather, it is God himſelf who does the work, by man as an inſtrument: man (as you obſerved before) having

† p. 129. ‡ p. 138.

ing no other part in producing man, than the oak has in producing an acorn. * God is really the producer of every man, every animal, every vegetable in the world: as he is the true *primum mobile*, the ſpring of all motion through the univerſe. So far we agree. But when you ſubſume, "If it is the power of God whereby a ſinful ſpecies is propagated, whereby a *ſinful father* begets a *ſinful ſon*, then God is the author of *ſin*; that ſinfulneſs is chargeable upon him;" here we divide; I cannot allow the conſequence: becauſe the ſame argument would make God chargeable with *all the ſinful actions* of men. For it is the power of God whereby the murderer lifts up his arm, whereby the adulterer perpetrates his wickedneſs; full as much as it is his power, whereby an acorn produces an oak, or a father a ſon. But does it follow, that God is chargeable with the ſin? You know it does not follow. The power of God, vulgarly termed *nature*, acts from age to age, under its fixt rules. Yet he who this moment ſupplies the power, by which a *ſinful action* is committed, is not chargeable with the *ſinfulneſs* of that action. In like manner, it is the power of God which from age to age continues the human ſpecies; yet he who this moment ſupplies the power whereby a *ſinful nature* is propagated (according to the fixed rules eſtabliſhed in the lower world) is not chargeable with the *ſinfulneſs* of that nature. This diſtinction you muſt allow, as was obſerved before, or charge

God

God with all the sin committed under heaven. And this general answer may suffice any sincere and modest enquirer, without entangling himself in those minute particulars, which are beyond the reach of human understanding.

* " But does not God *create* the nature of every man that comes into the world?" He does not, in the proper sense of the word *create*. The scripture plainly affirms the contrary. † *On the seventh day he rested from all his work which God created and made.* ‡ *The works which God created were finished from the foundation of the world.* And as soon as they were finished, *God ceased from his work*, namely from his work of *creating*. He therefore now (not *creates*, but) produces the body of every man, in the same manner as he produces the oak; only by supplying the power whereby one creature begets another, according to what we term *the laws of nature*. In an higher sense he is the *Creator* of all souls. But *how* or *when*, he does or did create them, I cannot tell. Neither can I give any account, *how* or *when* he unites them to the body. Likewise *how* we are *conceived* in sin, I know not: but I know, *that* we are so conceived. God hath said it. And I know he will be *justified in his saying, and clear when he is judged.*

It is certain, that God is the maker of every man. But it is neither certain nor true, that he, " makes every man in the womb, both soul

† Gen. ii. 2. 3. ‡ Heb. iv. 3, 10.

and body, *as immediately as he made Adam*:" and that therefore " every § man comes out of the hands of God, *as properly as Adam did*." To interpret any ſcriptures as affirming this, is to make them flatly contradict other ſcriptures. *God made Adam by immediate creation*: He does not *ſo make* every man, or any man beſide him. Adam came *directly* out of the hands of God, without the *intervention* of any creature. Does every man *thus come* out of the hands of God? Do no creatures now *intervene?*

" But if God produces the *nature* of every man in the womb, he muſt produce it with all the qualities which belong to that nature, as it is *then* and *ſo* produced." So, if God produces the *action* of every man in the world, he muſt produce it with all the qualities which belong to that action, as it is *then* and *ſo* produced. " For it is impoſſible God ſhould produce our *nature*, and not produce the *qualities* it has when produced." For it is impoſſible God ſhould produce an *action*, and yet not produce the *qualities* it has when produced. " No *ſubſtance* can be made without ſome qualities. And it muſt neceſſarily, as ſoon as it is made, have thoſe qualities which the Maker gives it, and no other." No *action* can be produced, without ſome qualities. And it muſt neceſſarily as ſoon as it is produced, have thoſe qualities which the producer gives it, and no other.

§ p. 140.

other. You ſee what this argument would prove, if it proved any thing at all.

We will trace it a little farther. "If God produces the *nature* of every man in the womb, with all its *qualities*, then whatever thoſe qualities are, they are the *will* and the *work* of God." So: if God produces the *action* of every man in the world, with all its *qualities*, then whatever thoſe qualities are, they are the *will* and the *work* of God. Surely, no. God does (in the ſenſe above explained) produce the *action* which is *ſinful*. And yet (whether I can account for it, or no) the *ſinfulneſs* of it is not his *will* or *work*. He does alſo produce the *nature* which is *ſinful* (he ſupplies the power by which it is produced) and yet (whether I can account for this or no) the *ſinfulneſs* of it is not his *will* or *work*. I am as ſure of this, as I am that there is a God: and yet impenetrable darkneſs reſts on the ſubject. Yet I am conſcious my underſtanding can no more fathom this deep, than reconcile man's free-will with the fore-knowledge of God.

"Conſequently thoſe *qualities* cannot be *ſinful*." This conſequence cannot hold in one caſe, unleſs it holds in both. But if it does, there can be no ſin in the univerſe.

However you go on. "It is highly † diſhonourable to God, to ſuppoſe he is diſpleaſed at us, for what he himſelf has infuſed into our nature." It is not allowed that he has "infuſed ſin into our

† p. 142.

nature:" no more than that he infuſes ſin into our *actions:* though it is *his power* which produces both our actions and nature.

I am aware of the diſtinction, that man's *free-will* is concerned in the one caſe, but not the other: and that on this account, God cannot be charged with the ſinfulneſs of human actions. But this does by no means remove the difficulty. For 1. Does not God know what the murderer or adulterer is about to do? What uſe he will make of that *power to act*, which he cannot have but from God? 2. Does he not at the inſtant ſupply him with that power whereby the *ſinful action* is done? God therefore *produces* the *action* which is *ſinful.* It is his *work*, and his *will*, (for he *works* nothing but what he *wills.*) And yet the *ſinfulneſs* of the action is neither his *work* nor *will.*

" But can thoſe paſſions or propenſities be *ſinful*, which are neither cauſed nor conſented to by me?" I anſwer, ſpite, envy, and thoſe other paſſions and tempers which are manifeſtly diſcernable even in little children, are certainly *not virtuous*, not morally good, whether you term them *ſinful* or not. And it is as certain, theſe exiſt before they are conſented to, much leſs cauſed by thoſe that feel them. " But *ſin*, ‡ if it is unavoidable is no ſin." Whether you term it *ſin* or not, it is contrary to the nature of God, and a tranſgreſſion of his holy and good law.

" But

‡ P. 143.

"But a *natural-moral evil* is a contradiction: for if it be *natural*, it cannot be *moral*." That tempers contrary to the nature and the law of God are *natural*, is a point of daily experience. But if you do not chuſe to call theſe *morally evil*, call them what you pleaſe. All I aver is, that ſuch tempers do exiſt in us antecedent to our choice.

"But if the *actual ſins* of men § proceed from a corrupt nature, they are unavoidable, and conſequently no ſins at all." *Actual ſins* may proceed from a corrupt nature, and yet not be *unavoidable*. But if actions contrary to the nature of God were unavoidable, it would not follow, that they were innocent.

To the queſtion, *How † comes it to paſs, that our paſſions and appetites are now ſo irregular and ſtrong, that not one perſon has reſiſted them ſo as to keep himſelf pure and innocent?* You anſwer by another queſtion, "How came *Adam* not to keep himſelf pure and innocent?" There is no parity between the one caſe and the other. I can account for any one man's committing ſin, ſuppoſing him to be naturally upright, as eaſily as for Adam's committing it. Any one perſon, as well as Adam, though naturally inclined to neither, might chuſe either good or evil. And on this ſuppoſition he would be as likely to chuſe one as the other. But the caſe is extremely different, if you place Adam on one ſide, and all man-

§ p. 144. † p. 145.

mankind on the other. It is true, "the nature of sin is not altered by its being general." But the case is very widely altered. On this or that man it may "come, just as it came upon Adam, by his own choice and compliance with temptation." But how comes it, that all men under the sun, should *chuse* evil rather than good? How came all the children of Adam from the beginning of the world till now, to comply with temptation? How is it that in all ages, the scale has turned the wrong way, with regard to every man born into the world? Can you see no difficulty in this? And can you find any way to solve that difficulty, but to say with the psalmist, we were *shapen in iniquity, and in sin did our mothers conceive* us?

SECT. VIII.

Of original righteousness.

"ORIGINAL ‡ righteousness is said to be, *that moral rectitude in which Adam was created. His reason was clear, and sense, appetite and passion were subject to it. His judgment was uncorrupted, and his will had a constant propensity to holiness. He had a supreme love to his Creator, a fear of offending him, and a readiness to do his will.* When Adam sinned, he lost his moral rectitude, this image of God in which he was created: in consequence of which all his posterity

‡ p. 147, 148, 149.

terity come into the world deſtitute of that image."

In order to remove this miſtake, you reconſider ſome of the texts on which it is grounded. Col. iii. 9, 10. *Lie not one to another, ſeeing ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge, after the image of him that created him.* *Eph.* iv. 22, 23, 24. *That ye put off, concerning the former converſation, the old man which is corrupt, according to the deceitful luſts, and be renewed in the ſpirit of your mind, and put on the new man, which after God is created in righteouſneſs and true holineſs.*

On this you affirm, "*the* § *old* and *new man* here do not ſignify a courſe of life. But the *old man* ſignifies the *Heathen*, the *new man*, the *Chriſtian* PROFESSION."

This you prove, 1. From *Eph.* ii. 15. *Chriſt aboliſhed the enmity, to make* (or *create*) *in himſelf, of twain one new man.*" Does this only mean *one new profeſſion?* It evidently means, *one church*, both of *Jews* and *Gentiles*.

You prove it, 2. from Col. iii. 8---12. where "the apoſtle tells the Coloſſian Chriſtians, that *now* they were obliged to *put off anger*, and *to put on bowels of mercies*; to admit the Chriſtian ſpirit into their hearts, and to practiſe Chriſtian duties; for this reaſon, becauſe they *had put off the old man*, and *had put on the new*. This ſhews *the new man* was ſomething they might have *put on*, and yet

§ p. 150, 151.

yet be *defective* in perſonal, internal holineſs." True: *defective* ſo far, as ſtill to want more: more *bowels of mercies, meekneſs, long-ſuffering.* But this does not ſhew, that the *new man* does not mean, the principle both of internal and external holineſs. The conſciouſneſs of having received this, is a ſtrong motive both to depart from evil, and to labour after a continual increaſe of every holy and heavenly temper. Therefore here likewiſe, *the putting off the old and the putting on the new man*, does not mean an *outward profeſſion*, but a real, inward change: a renewal of ſoul *in righteouſneſs and true holineſs.*

You prove it, 3. from Eph. iv. 22, 24. Here you ſay, "He conſiders *the putting off the old*, and *putting on the new man*, as a duty. They had done it by PROFESSION, and therefore were obliged to do it *effectually*." They had done it *effectually*. So the whole tenor of the apoſtle's words implies. *Ye* † *have not ſo learned Chriſt: if ſo be* (rather, *ſeeing that*) *ye have been taught by him,—That ye put off the old man—And be renewed in the ſpirit of your mind: and that ye put on the new man, which after God is created in righteouſneſs and true holineſs.* The apoſtle here manifeſtly ſpeaks not of a leſſon they *had not learned*, but of one which God had *taught* them already: and thence exhorts them to walk worthy of the bleſſing they had received, to be *holy in all manner of converſation.*

But 4. "*The putting* ‡ *on the new man* is one thing, and the *creating* him is another. He muſt

† Eph. iv. 20—24. ‡ p. 152.

muſt *firſt* be created, and *then* put on." No. He is *created* and *put on* at the ſame time: the former word more directly referring to God who creates, the latter to man who is created. "But God, you ſay, *created the new man*, when he erected the goſpel-diſpenſation: as appears from Eph. ii. 15, 19—22." I anſwer, 1. If thoſe latter verſes are explanatory of that expreſſion *one new man* in the 15th, then it does not mean, *one outward profeſſion*, but the *one church* of living believers in Chriſt: 2. The expreſſion in the 15th verſe, is not the ſame with that we are now conſidering. Neither is the meaning of that and this expreſſion the ſame: *one new man* means *one church* and nothing elſe: *the new man* means quite another thing; the work of God in every individual believer.

You ſay, 5. "*The old man and the new*, and the *new man's being renewed and created*, and the *renewing* of the Epheſians, all refer not to any corruption of nature, but to their late § wicked life." What? Does their being *renewed in the ſpirit of their mind*, refer only to their wicked *life?* If you had not affirmed this, I ſhould really wonder at your affirming quickly after, "In all ‖ other places of ſcripture, except 2 Cor. iv. 16. *renewing* relates only to a vicious courſe of life:" ſeeing you immediately confute yourſelf, by both the following citations, † "*Be not conformed to this world, but be ye transformed by the renewal of your mind:*" unleſs *the mind* be only another expreſſion for "a vicious courſe of life."

"*We*

§ p. 153. ‖ p 154. † Rom. xii. 2.

‡ "*We ourſelves alſo were ſometimes fooliſh, diſobedient, deceived, ſerving diverſe luſts and pleaſures; living in malice and envy, hateful, and hating one another.*" Do theſe words imply nothing but "a vicious courſe of life?" No inward *corruption* at all? *But after that the loving-kindneſs and love of God our Saviour toward man appeared—He ſaved us by the renewing of the Holy Ghoſt.*—From what? From a vicious courſe of life only? Nay, but from *fooliſhneſs* of heart alſo, from error, from malice, hatred, *envy*, evil *deſire*; all which are *inward corruptions.*

You add "from all this we may gather, that *God's creating the new man after his own image in righteouſneſs and true holineſs*, means his erecting the Chriſtian church with a view to promote righteouſneſs § and holineſs among men. For *we are God's workmanſhip, created in Chriſt Jeſus unto good works.*" Surely you do not cite this verſe alſo to prove, that the *renewing of our mind* implies no *inward change?* It muſt be ſomething more than an *outward profeſſion*, or the reforming a vicious courſe of life, by reaſon of which we are ſaid to be *God's workmanſhip, created* anew *in Chriſt Jeſus.*

Theſe texts therefore do manifeſtly refer to *perſonal, internal holineſs*, and clearly prove, that this is the chief part of that *image of God* in which man was originally created.

The other text which ‖ you re-conſider is Ecclef.

‡ Tit. iii. 3—5. § p. 155. ‖ p. 156—160.

cleſ. vii. 29. *God hath made man upright; but they have ſought out many inventions.* But this, you ſay, does not mean, that God made man *righteous:* but that he made him *right*, as having thoſe powers, means and encouragements, by a due uſe of which he may become *righteous.* In order to prove that this is the true meaning of the words, you affirm, 1. "That *man* here is not to be underſtood of Adam, but of all mankind." This cannot be granted without full proof. You affirm, 2. "This appears from the latter part of the ſentence: THEY *ſought out many inventions.*" Adam and Eve did ſo, in and after their fall. This therefore proves nothing. You affirm, 3. The word *jaſhar* (which we tranſlate *upright*) "does not always imply *uprightneſs* or *righteouſneſs.*" But this is its proper meaning, as will appear to any who ſeriouſly conſiders the following texts, 1. Deut. xii. 25. *When thou ſhalt do that which is* right *in the ſight of the Lord.* It is taken in the very ſame ſenſe ver. 28, chap. xiii. 18. and xxi. 9. In all theſe texts it undeniably implies *morally good* or *righteous.* 2. Deut. xxxii. 4. *A God of truth and without iniquity; juſt and* right *is he.* Pſalm xxv. 8. *Good and* upright *is the Lord.* 3. Pſalm xxxiii. 4. *The word of the Lord is* right. Hoſ. xiv. 9. *The ways of the Lord are* right. 4. Pſalm xxxii. 11. *Be glad and rejoice, ye* righteous. Pſalm xxxiii. 1. *Rejoice in the Lord, O ye* righteous. In the very ſame ſenſe it occurs in numberleſs places. As the word is therefore properly applied to God himſelf, to his word, his providences,

providences, and his people: in all which cases it must necessarily mean *righteous*, we cannot lightly depart from this its proper signification.

But you think, there is a necessity of departing from it here: because, "to say, *God created Adam righteous*, is to affirm a contradiction, † or what is inconsistent with the very nature of righteousness. For a righteousness wrought in him without his knowledge or consent, would have been no righteousness at all." You may call it by any name you like better. But we must use the old name still: as being persuaded, that the love of God, governing the senses, appetites and passions, however or whenever it is wrought in the soul, is true, essential righteousness.

* Nay, "Righteousness is *right action*." Indeed it is not. Here (as we said before) is your fundamental mistake. It is a *right state of mind*, which differs from *right action*, as the cause does from the effect. Righteousness is properly and directly, *a right temper* or *disposition of mind*, or a complex of all right tempers.

For want of observing this, you say, "Adam could not *act* before he was created. Therefore he must exist, and use his intellectual powers, *before* he could be righteous." "But *according to this reasoning*, as Dr. Jennings observes, *Christ could not be righteous at his birth*." You answer, "He existed before he was made flesh." I reply, he did, as God. But the man Christ Jesus did

† p. 161.

did not. Neither therefore did he *uſe his intellectual powers*. According to your reaſoning then, the man Chriſt Jeſus *could not be righteous at his birth*.

The Dr. adds, " *Nay, according to this reaſoning, God* † *could not be righteous from eternity; becauſe he muſt exiſt*, before *he was righteous*." You anſwer, " My reaſoning would hold even with reſpect to God, were it true that he ever did begin to exiſt. But neither the exiſtence nor the holineſs of God was prior to each other." Nay, but if his exiſtence was not prior to his holineſs, if he did not exiſt *before* he was holy, your aſſertion, that every being muſt *exiſt before* it is *righteous*, is not true.

Beſides (to purſue your reaſoning a little farther) if " God did always *exiſt*," yet unleſs you can prove, that he always *acted*, it will not clear your argument. For let him exiſt millions of ages, he could not be *righteous*, (according to your maxim) before he *acted right*.

One word more on this article. You ſay, " My reaſoning would hold good, even with reſpect to God, were it true, that he ever did begin to exiſt." Then I aſk concerning the Son of God, Did he ever begin to exiſt? If he did not, he is the one, eternal God: (for there cannot be two eternals) if he did, and your reaſoning hold good, when he began to exiſt, he was not righteous.

" But

† p. 162.

" But St. John ſaith, *He that doth righteouſneſs is righteous.*" Yes, it *appears* he is, by his *doing* or practiſing *righteouſneſs*. " But where doth the ſcripture ſpeak one word of a righteouſneſs *infuſed into us?*" Where it ſpeaks of *the love of God* (the eſſence of righteouſneſs) *ſhed abroad in our hearts.*

And cannot God, by his almighty power infuſe any good tempers into us? You anſwer, " No. No being whatever can do for us, that which *cannot be at all*, if it be not *our own choice*, and the effect of *our own induſtry* and exerciſe. But all good tempers are the effect of *our own* induſtry and exerciſe. Otherwiſe they *cannot be at all.*"

Nay then, it is certain, they *cannot be at all.* For neither lowlineſs, meekneſs, long-ſuffering, nor any other good temper, can ever be the effect of *my own induſtry* and *exerciſe*. But I verily believe they may be the effect of God's Spirit, working in me whatſoever pleaſeth him. See Iſa. xxvi. 12.

You add, " The thing cannot exiſt, unleſs we chuſe, becauſe *our chuſing* to do what is right, is the very thing which is to exiſt." No: the thing which is to exiſt is, *a right ſtate of mind.* And it is certain God can give this to any creature, at the very firſt moment of his exiſtence. Nay, it may be queſtioned, whether God can create an intelligent being in any other ſtate?

" But an *habit* is gained by repeated acts. Therefore

Therefore *habits* of righteoufneſs could not be created in man." Mere playing upon words! He *could be*, he *was* created full of love. Now, whether you call this an *habit* or no, it is the ſum of all righteoufneſs.

" But this love is either under the government of my will, or it is not." It is. The love of God which Adam enjoyed, was under the government of his will. " But if ſo, it could be *righteous* † only ſo far as applied to *right action* in heart and life." Stop here. The love of God is *righteouſneſs*, the moment it exiſts in any ſoul. And it muſt exiſt before it can be applied to action. Accordingly it was righteouſneſs in Adam the moment he was created. And yet he had a power either to follow the dictates of that *love*, (in which caſe his righteouſneſs would have endured for ever) or to act contrary thereto: but *love* was *righteouſneſs* ſtill; though it was not irreſiſtible.

" I might add, ‡ Adam's inclination to ſin (for he could not ſin without a ſinful inclination) muſt be ſo ſtrong as to overcome his (ſuppoſed) inbred propenſity to holineſs: and ſo malignant, as to expel that principle at once, and totally. Conſequently, the ſuppoſed *original righteouſneſs*, was conſiſtent with a ſinful propenſity, *vaſtly ſtronger and more malignant than ever was or can be in any of his poſterity:* who cannot ſin againſt ſuch reſiſtance, or with ſuch dreadful conſequences.

† p. 164, 165. ‡ p. 166.

quences. Thus *original righteouſneſs* in Adam proves far worſe than original ſin in his poſterity."

I have ſet down your argument at large that it may appear in its full ſtrength. Now let us view it more cloſely. "Adam could not ſin, without a *ſinful inclination*." The ſentence is ambiguous. Either it may mean "Adam could not *chuſe ill*, without ſome *ſinful temper* preceding;" and in this ſenſe it is falſe: or he could not commit *outward ſin*, without firſt *inclining*, that is, *chuſing* ſo to do. 2. "This his *ſinful inclination* (or *temper*) was ſo ſtrong as to overcome his inbred propenſity to holineſs." It was not any *ſinful inclination* (in this ſenſe) which overcame his propenſity to holineſs: But ſtrong temptation from without: How ſtrong we know not; and the circumſtances of it, we know not. 3. "That his *ſinful inclination* was ſo malignant, as to expel that principle, at once and totally." Not by any *ſinful inclination*, but by yielding to temptaion, he did loſe the love and image of God. But that this was *totally* and *at once*, we have no authority to affirm. 4 "Conſequently original righteouſneſs in Adam was conſiſtent with a *ſinful propenſity, vaſtly ſtronger and more malignant, than ever was or can be in any of his poſterity*." It was conſiſtent with no *ſinful propenſity* at all, but barely with a *power of yielding to temptation*. It declined in the ſame proportion, and by the ſame degrees, as he did actually yield to this. And when he had yielded entirely.

entirely and eaten the fruit, *original righteouſneſs* was no more. Therefore the 5th propoſition, "Thus *original righteouſneſs* proves to be far worſe than *original ſin*," is flouriſh. What a figure does this fair argument make, now it is turned inſide out?

From all this it may appear, that the doctrine of *original righteouſneſs*, (as well as that of *original ſin*) hath a firm foundation in ſcripture, as well as in the attributes of a wiſe, holy and gracious God.

As you do not offer any new argument in your concluſion, I need not ſpend any time upon it.

You ſubjoin *remarks* † on Dr. Watt's *additions* to his book. Some of theſe deſerve a ſerious conſideration.

1. Either *the new-created man loved God ſupremely, or not. If he did not, he was not innocent: ſince the very law and light of nature require ſuch a love to God. If he did, he ſtood diſpoſed for every act of obedience. And this is true holineſs of heart.*

* You anſwer (in many words) "the new-created man did not love God ſupremely. For before he could love God, the powers of his mind muſt have been quite finiſhed, and actually exerciſed." And doubtleſs the very moment he was created, they were quite *finiſhed* and *actually exerciſed* too. For man was not *gradually formed* by God, as a ſtatue is by an human artificer: But *he ſpake*

† p. 186.

the word, and they were made; he commanded and they were created. And as light and heat were not ſubſequent to the creation of the ſun, but began to exiſt with it, ſo that the moment it exiſted it ſhone: ſo ſpiritual light and heat, knowledge and love were not ſubſequent to the creation of man: but they began to exiſt together with him. The moment he exiſted, he knew and loved.

2. If *the new-made creature had not a propenſity to love and obey God, but was in a ſtate of mere indifference to good or evil, then his being put into ſuch an union with fleſh and blood, among a thouſand temptations, would have been an over-ballance on the ſide of vice. But our reaſon can never ſuppoſe, that God the wiſe, juſt and good, would have placed a new-made creature in ſuch a ſituation.*

This argument cannot be anſwered, unleſs it can be ſhewed, either 1. That in ſuch a ſituation, there would not have been an overballance, on the ſide of vice, or 2. That to place a new-made creature in a ſituation where there was ſuch an over-ballance, was conſiſtent with the wiſdom, juſtice and goodneſs of God.

But inſtead of ſhewing, or even attempting to ſhew this, you feebly ſay, I do not † think the reaſon of man by any means ſufficient to direct God, in what ſtate to make moral agents." (O that you had always thought ſo! How much vain, yea, miſchievous reaſoning had then been ſpared!) " But however Adam's propenſities and temp-

† p. 187, 188.

temptations were ballanced, he had freedom to chuſe evil as well as good." He had. But this is no anſwer to the argument, which like the former, remains in its full force. How could a wiſe, juſt and good God place his creature in ſuch a ſtate as that the ſcale of evil ſhould preponderate? Although it be allowed he is *in a meaſure* free ſtill: the other ſcale does not "fly up and kick the beam."

3. Notwithſtanding *all the cavils which have been raiſed, yet if theſe two texts (Eph.* iv. 24. *Col.* iii. 10.) *are conſidered together, their obvious meaning will ſtrike an honeſt and unbiaſſed reader*, The new man, *or the principle of true religion in the heart,* § *is created by God after his moral image, in that righteouſneſs and true holineſs wherein man was at firſt created.*

You anſwer, "I have endeavoured to prove the contrary, and he does not offer to point out, any one miſtake in my interpretations." I have pointed out more than one.

4. If *theſe are the qualifications with which ſuch a new-made creature ſhould be endued, and theſe the circumſtances, wherein from the wiſdom, juſtice and goodneſs of God we ſhould expect him to be ſituated: then by a careful ſurvey of what man is now, compared with what he ſhould be, we may eaſily determine, whether man is at preſent ſuch a creature, as the great and bleſſed God made him at firſt.*

You anſwer (in abundance of words, the ſum of which is this) "our circumſtances, are, on the

§ p. 189 † p. 190.

whole, far better than Adam's were. For he was under that ſevere law, *tranſgreſs and* † *die.*" He was ſo: but this does not prove the point ſtill, ballancing this ſingle diſadvantage (if ſuch it was; for even that may be diſputed) with the numerous advantages he was poſſeſſed of, with the holineſs and happineſs which he enjoyed, and might have enjoyed for ever, it does by no means appear, that the preſent circumſtances of mankind in general are better than Adam's were.

5. God *did not give Noah dominion over the brute creatures, in ſo ample a manner as he did to Adam. Fear indeed fell on the brutes: But this does not ſufficiently preſerve man from their outrage. In the innocent ſtate, no man would have been poiſoned or torn by ſerpents or lions as now.*

You anſwer, " The ‡ ſecond grant runs, *The fear of you and the dread of you ſhall be upon every beaſt of the field, and upon every fowl of the air, and upon all that moves on the earth, and upon all the fiſhes of the ſea: into your hands they are delivered. Every moving thing that liveth ſhall be meat for you: even as the green herb I have given you all things.* Now this grant is more extenſive than the firſt." It is, as to *food*; but not as to *dominion.* The liberty of eating an animal does not neceſſarily imply any dominion over it at all. " But the *fear* and *dread* of every beaſt are the effects of dominion in man, and the ſubjection in brutes." Nay, neither does *fear* neceſſarily imply

† p. 190. ‡ p. 191.

imply *dominion*. I may *fear* what has not dominion over me, and what I am not *subject* to. And thoſe animals may *fear* me, over which nevertheleſs I have not dominion, neither are they *ſubject* to me. I *fear* every viper, yea, every poiſonous ſpider. And they *fear* me: yet neither has dominion over the other. *Fear* therefore and *dread* may be in an high degree: and yet no *dominion* at all. But they are "*all delivered into our hands.*" Yes, *for meat*; as the very next words explain that expreſſion. Whatever therefore it may "import in other ſcriptures," the meaning of it here is plain and certain.

6. Would God *have expoſed the pure and innocent works of his hands, to ſuch unavoidable perils and miſeries, as ariſe from bears, tygers, ſerpents, precipices, volcano's, &c.*

You anſwer, "he did ‡ expoſe innocent Adam to a *peril* and *miſery* greater than all theſe put together, even to a tempting devil." I reply, 1. This did not imply any *unavoidable miſery* at all: 2. It implied no more peril than God ſaw was needful, as a teſt of his obedience. Therefore this is no parallel caſe. So this argument alſo ſtands unanſwered.

7. It *has been ſaid indeed, If* § *Adam fell into ſin though he was innocent, then among a million of creatures every one might ſin, though he was as innocent as Adam. I anſwer, there is a poſſibility of the event: but the improbability of it is as a million to*

‡ p. 191, 192. § p. 194, 195.

one. I prove it thus. If a million of creatures were made, in an equal probability to ſtand or fall; and if all the numbers from one to one million inclusively were ſet in a rank: It is plainly a million to one, that juſt any ſingle propoſed number of this multitude ſhould fall. Now the total ſum is one of theſe numbers, that is, the laſt of them. Conſequently, it is a million to one againſt the ſuppoſition, that the whole number of men ſhould fall. And this argument will grow ſtill ten thouſand times ſtronger, if we ſuppoſe ten thouſand millions to have lived ſince the creation.

Your argument ſtood thus. "If we cannot infer from Adam's tranſgreſſion, that his nature was originally corrupt, neither can we infer from the tranſgreſſions of all mankind, that their nature is originally corrupt." It is anſwered, *If a million creatures were made in an equal probability to ſtand or fall, it is a million to one they ſhould not all fall.* You reply, "This is †no anſwer to my argument." Surely it is: and a direct anſwer. That *one man* ſinned, does not prove he had a corrupt nature. Why? becauſe (ſuppoſing him free to chuſe good or evil) it was as probable he ſhould ſin, as not, there being no odds on one ſide or the other. But that *all men* ſhould ſin does prove they have a corrupt nature: becauſe it is not as probable, that *all men* ſhould ſin, as that *one man* ſhould: the odds againſt it being as a million or rather ten thouſand millions to one. Either therefore we muſt allow, that mankind are more inclined to evil then to good,

† p. 196.

good, or we muſt maintain a ſuppoſition ſo highly improbable, as comes very near a flat impoſſibility.

And thus much you yourſelf cannot but allow: "The reaſoning may hold good, where all circumſtances agree, to make the *probability equal* with regard to every individual in this ſuppoſed million." And how can the *probability* be other than equal, if every individual be as wiſe and as good as Adam? But be it equal or no you ſay, "The caſe is not to be eſtimated by the laws of *equal probability*, but of *infection*. For when ſin is once entered into a body of men, it goes on, not according to the laws of *chance*," (is this preciſely the ſame with *equal probability?*) "but the laws as I may ſay, of *infection*." But how came ſin to *enter into a body of men?* That is the very queſtion. Suppoſing firſt a *body of ſinners*, ſin "may aſſume the nature of a contagion." But the difficulty lies againſt ſuppoſing any *body of ſinners* at all. You ſay indeed, "One ſinner produces another, as the ſerpent drew in Eve! The firſt ſin and ſinner being like a *little leaven which leavens the whole lump*." All this I can underſtand, ſuppoſing our nature is inclined to evil. But if not why does not one good man produce another, as naturally as one ſinner produces another? And why does not righteouſneſs ſpread as faſt and as wide among mankind as wickedneſs? Why does this *leaven leaven the whole* lump, as frequently, as readily, and as throughly as the other? Theſe *laws of infection*, (ſo called) will therefore ſtand

ſtand you in no ſtead. For (to bring the matter ſtill more to a point) ſuppoſe Adam and Eve newly *infected* by ſin: they had then none to *infect*, having no child. Afterward they repented and found mercy. Then Cain was born: now ſurely neither Adam nor Eve would infect him! Having ſuffered ſo ſeverely for their own ſin; which therefore they muſt needs guard him againſt. How then came he to be a ſinner? "Oh, by his own choice, as Seth was righteous." Well: afterwards both wicked Cain and good Seth, begat ſons and daughters. Now was it not juſt as probable, one ſhould *infect* his children with goodneſs, as the other with wickedneſs? How came then Cain to tranſmit vice any more than Seth to tranſmit virtue? If you ſay, "Seth did tranſmit virtue: his poſterity was virtuous 'till they mixt with the vicious offſpring of Cain." I anſwer, 1. How does that appear? How do you prove, that all the poſterity of Seth were virtuous? But 2. If they were, why did not this mixture amend the vicious, rather than corrupt the virtuous? If our nature is equally inclined to virtue and vice, vice is no more *contagious* than virtue. How then came it totally to prevail over virtue, ſo that *all fleſh had corrupted themſelves before the Lord? Contagion and infection* are nothing to the purpoſe: ſeeing they might propagate good as well as evil.

* Let us go one ſtep farther. Eight perſons only were ſaved from the general deluge. We have

have reaſon to believe, that four, at leaſt, of theſe were perſons truly virtuous. How then came vice to have a majority again, among the new inhabitants of the earth? Had the nature of man been inclined to neither, virtue muſt certainly have had as many votaries as vice. Nay ſuppoſe man a reaſonable creature, and ſuppoſing virtue to be agreeable to the higheſt reaſon, according to all the rules of probability, the majority of mankind muſt in every age have been on the ſide of virtue.

8. *Some have reckoned up a large catalogue of the inſtances of divine goodneſs, and would make this as evident a proof that mankind ſtands in the favour of God, as all the other inſtances are, of an univerſal degeneracy of man, and the anger of God againſt them. But 'tis eaſy to reply, The goodneſs of God may incline him to beſtow a thouſand bounties upon criminals. But his juſtice and goodneſs will not ſuffer him, to inflict miſery in ſuch an univerſal manner, where there has been no ſin to deſerve either in parents or children.*

You anſwer, "There is more than enough ſin among mankind, to deſerve all the ſufferings God inflicts upon them. And the ſcriptures repreſent thoſe ſufferings as diſciplinary, for correction and reformation." What, *all* the ſufferings of *all* mankind? This can in no wiſe be allowed. Where do the ſcriptures ſay, that all ſufferings, thoſe of infants in particular, are purely *diſciplinary*, and intended only "for correction

and reformation ?" Neither can this be reconciled to matter of fact. How did the ſufferings of Grecian or Roman infants, tend to their correction and reformation ? Neither do they tend to the correction or reformation of their parents, or of any other perſons under heaven. And even as to adults : if univerſal ſuffering is a proof of univerſal ſin ; and univerſal ſin could not take place, unleſs men were naturally prone to evil. Then the preſent ſufferings of mankind are a clear and ſtrong evidence that their nature is prone to evil.

9. *Notwithſtanding all God's proviſion for the good of man, ſtill the ſcripture repreſents men, while they are in their fallen ſtate, as deſtitute of God's favour, and without hope.*

You anſwer, " How can † men be *deſtitute of God's favour*, when he has vouchſafed them a Redeemer?" By *deſtitute of God's favour*, we mean, *children of wrath*, objects of God's diſpleaſure. And becauſe they were ſo, the Redeemer was given, to *reconcile* them *to* God by his own blood. But notwithſtanding this, *while* we and *they were in* our *fallen ſtate*, we were all objects of God's diſpleaſure.

" But how can they be *without hope*, when he *hath given* them *the hope of eternal life ?*" All men who are not born again, born of God are *without hope* at this day. God indeed *hath given*, but they have not *accepted the hope of eternal life*. Hence the bulk of mankind are ſtill as void of *this hope*, as are the beaſts that periſh. And ſo (the ſcripture

† p. 207.

ſcripture declares) are all men *by nature*, whatever difference grace may make. *By nature* all are *children of wrath, without hope, without God in the world.*

10. *Doth that man write the ſincere ſenſe of his own mind and conſcience, who charges the expreſſion, "Adam was on trial for us all," with this inference,* "That *we are none of us in a ſtate of trial now, but Adam alone was upon trial for us all?" We have owned and granted, that men are now in a ſtate of trial: but this is upon the foot of a new covenant.*

You anſwer, "what ‡ can be more evident, than that according to this ſcheme Adam alone was to be upon trial for us all, and that none of Adam's poſterity are upon perſonal trial?" Do you not ſee the ambiguity in the word *alone?* Or do you ſee and diſſemble it? Dr. Watts ſuppoſes, that Adam *alone*, that is, *This ſingle perſon* was on trial for all men. Does it follow from hence, *that* Adam *alone*, that is, *no other perſon*, was ever in a ſtate of trial? Again: if *no perſon but* Adam was *upon trial for all men*, will it follow, "*No perſon but Adam* was *upon trial at all?*" It is really hard to think, that you here "ſpeak the ſincere ſenſe of your own mind and conſcience."

You go on. "He ſuppoſes all mankind are ſtill under the original covenant with Adam, according to which he *alone* was upon trial for us all, and none of his poſterity are upon perſonal trial." He does not ſuppoſe any man to be ſo under that covenant, as to ſuperſede his being upon perſonal trial. Yourſelf add, "I knew he owned,

‡ p. 209.

we are upon perſonal trial, and that all mankind are now under the covenant of grace. But how can either of theſe conſiſt with the ſcheme?" Both of them conſiſt with it perfectly well. 1. Adam *alone* or *ſingle* was, in ſome ſenſe, on trial for all mankind, according to the tenor of the old covenant, "Do this and live." 2. Adam fell, and hereby the ſentence of death came on him and all his poſterity. 3. The new covenant was given, whereby all mankind were put into a ſtate of perſonal trial. Yet ſtill, 4. Death the penalty of of the old covenant, came (more or leſs) on all mankind. Now all this is well conſiſtent with itſelf, as well as with the tenor of ſcripture.

11. *Mankind is repreſented as one collective body in ſeveral verſes of the 5th chapter to the Romans.*

You anſwer, St. Paul ‡ always diſtinguiſhes between Adam, and *all men*, his poſterity, and does not conſider Adam *with all men*, as one creature."

What then? This does not prove, that he does not *repreſent mankind* (Adam's poſterity,) *as one collective body.*

12. *All that is contained in* the bleſſing *given to Noah is conſiſtent with* the curſe *which came on all men by the firſt ſin. But that* curſe *is not conſiſtent with* the original bleſſing *which was given to Adam.*

You anſwer, "The bleſſing given ‖ to Noah, was

‡ p. 211. ‖ p. 212.

was the *very same* which was given to Adam." This is palpably false. The blessing which was given to Adam included 1. Freedom from pain and death. 2. Dominion over the whole brute creation. But that given to Noah did not include either. Yet you affirm, "It is renewed to Noah, without any manner of alteration, after pain and death were introduced into the world!" And do *pain* and *death* then make *no manner of alteration?*

13. *The dominion over the brutes given to Adam was not given to Noah.*

You answer, "Our † killing and feeding upon them is the highest instance of *dominion* over them." It is no instance of it at all. I may shoot a bear and then eat him: yet I have no dominion, unless it be over his carcase.

PART IV.

Extracts from Dr. Watts and Mr. Hebden.

I HAVE now considered what is material in your "*Doctrine of original sin*," with *the supplement and reply to Dr. Watts.* And this I purposely did before I read the doctor's book. But how was I surprized on reading it, to observe

† p. 213.

ſerve the manner wherein you have treated it, of which I could not be a judge before! The frame which he had ſo beautifully and ſtrongly connected, you have diſjointed and broken in pieces, and given us nothing but mangled fragments of it, from which it is impoſſible to form any judgment of the whole. In order therefore to do juſtice to that great and good man, as well as to his argument, I ſubjoin an extract of ſo much of that work as directly affects the main queſtion.

I the rather ſubjoin this and the following extracts, for theſe two reaſons, 1. Becauſe what has gone before being purely argumentative, is dry and leſs profitable to the generality of readers. 2. Becauſe they contain one, uniform, connected ſcheme of the great doctrine which I have been hitherto defending: and which after the objections have been removed out of the way, may be more clearly underſtood and firmly embraced.

Introduction.

" † Man is a creature made up of an animal body and a rational mind, ſo united as to act in a mutual correſpondence according to certain laws appointed by his Creator. Now ſuppoſe the bleſſed God, who is perfect in wiſdom and power, in juſtice and goodneſs, were to form ſuch a new creature, with what qualifications may

† Ruin and recovery of mankind, p. 1.

may we conceive such a creature would be endowed, by a being of such goodness, justice and wisdom?

"I. ‡ We cannot but conceive, he must have a *perfection of natural powers, both of body and spirit*, as united together, suited to his present circumstances.

"Not that we need conceive, *man* would be made so perfect a being as God could make him. For the wisdom of God plainly designed to display itself in the different ranks and orders of his creation. Nor is it reasonable to suppose, man would be made at first with such sublime perfections, as he himself might afterwards arrive at, by a wise improvement of his powers. But still the creature which was designed to bear the nearest likeness of his Maker in this lower world, must have powers perfectly sufficient for his present well-being, and acting in that station wherein God had placed him. § All his senses must be clear and strong, his limbs vigorous and active, his body healthy in all the inward and outward parts of it, and every natural power in its proper order. For God would surely form such a creature, in a state of perfect ease, without any original malady of nature, to give him pain or sorrow.‖ Nor could there be any tendency in his body to pain or disease while he remained without sin.

"And

‡ p. 2. § p. 3. ‖ p 4.

" And as the *powers of his body* muſt be thus perfect, ſo *the faculties of his ſoul* muſt have their *perfection* too.

" His *underſtanding* muſt have that knowledge both of God and his creatures, which was needful for his happineſs. Not that he was formed with all knowledge in arts and ſciences, but with ſuch as was requiſite to his peace and welfare. His reaſon muſt be clear, his judgment uncorrupted, and his conſcience upright and ſenſible.

" This † leads me to ſpeak of his *moral perfection*. A rational creature thus made, muſt not only be *innocent*, as a tree, but muſt be formed *holy*. His *will* muſt have an inward bias to virtue: he muſt have an inclination to pleaſe that God who made him, a ſupreme love to his Creator, a zeal to ſerve him, and a tender fear of offending him.

" For either the new created man loved God ſupremely, or not. If he did not, he was not innocent, ſince the law of nature requires a ſupreme love to God. If he did he ſtood ready for every act of obedience: and this is *true holineſs of heart*. And indeed without this, how could a God of holineſs love the work of his own hands?

" There muſt be alſo in this creature a regular ſubjection of the inferior powers to the ſuperior. Senſe and appetite and paſſion muſt be ſubject to reaſon. The mind muſt have a power to govern

† p. 5.

vern theſe lower faculties, that he might not offend againſt the law of his creation.

" ‡He muſt alſo have his heart inlaid with love to the creatures, eſpecially thoſe of his own ſpecies, if he ſhould be placed among them: and with a principle of honeſty and truth in dealing with them. And if many of theſe creatures were made at once, there would be no pride, malice or envy, no falſhood, no brawls, or contentions among them, but all harmony and love.

" This univerſal righteouſneſs, which is the *moral image* of God, is far the nobleſt part of that image in which Moſes repreſents man to have been originally created. The ſame writer aſſures us, that when God ſurveyed all his works, he pronounced them *very good!* Agreeably to what Solomon § aſſures us that God *made man upright.*

" 'Tis true, the *natural image* of God in which man was created, conſiſted in his ſpiritual, intelligent and immortal nature: and his *political image* (if I may ſo ſpeak) in his being Lord of this lower creation. But the chief, the *moral* part of his image, we learn from St. Paul, to have been the rectitude of man's nature: who in his ‖ epiſtle to the Epheſians ſays, that the image of God in which man is to be *renewed*, and conſequently in which he was *made*, conſiſts *in righteouſneſs and true holineſs.*

" II. From the juſtice and goodneſs of God we may infer, that though man was made *free* with a power

‡ p. 6. § p. 7. ‖ Ch. iv. 24.

power † to chuſe either evil or good that he might be put into a ſtate of probation, yet he had a *full ſufficiency of power, to preſerve himſelf in love and obedience to his Creator*, and to guard himſelf againſt every temptation.

" III. 'Tis highly ‡ probable, from the goodneſs of God, that ſuch a creature would be *made immortal*. 'Tis true the great God as ſovereign Lord of his creatures, might take away all that he had given. But it is hard to ſuppoſe, that he ever would have deſtroyed an intelligent creature, who had continued to ſerve and pleaſe him

" 'Tis alſo probable, that he was endued with power to arrive at higher degrees of excellency and happineſs, than thoſe in which he was formed at firſt: and hereby he was greatly encouraged both to watch againſt every ſin, and to uſe all zeal and diligence in improving the powers he had received.

" IV. We ‖ may add, that *the habitation* in which a God of infinite goodneſs would place ſuch an innocent and holy creature, would be furniſhed with *all the neceſſaries and conveniencies* of life, and prepared for his *delight* as well as *ſafety*. And ſo Moſes tells us, that the firſt created pair were placed in Eden, a garden of pleaſure, and were made lords of all therein, of all the creatures, animal and vegetable, that were round about them.

" Neither

† p. 8. ‡ p. 9. ‖ p. 10.

" Neither can we conceive that any thing deſtructive or hurtful could be found in this delightful habitation, but what man would have ſufficient notice of with ſufficient power to oppoſe or avoid it.

" V. ‖ And if this creature had power to propagate its kind, the child muſt be innocent and holy, and equally capable of perſevering in virtue and happineſs.

" Now if we may judge from the wiſdom, juſtice and goodneſs of God, that theſe are the qualifications with which ſuch a new-made creature would be endued, theſe the circumſtances in which he would be ſituated, then by a careful ſurvey of what mankind is now, we may eaſily judge whether man is now ſuch a creature as the great and bleſſed God made him at firſt? And this is the ſubject of the enſuing enquiry.

QUESTION I.

" *Is † man in his preſent circumſtances ſuch a creature as he came out of the hands of God his Creator?* We may derive a full anſwer to this enquiry from the following conſiderations.

" 1. This earth which was deſigned for the habitation of man, carries evident tokens of ruin and deſolation, and does not ſeem to be ordained in its preſent form and circumſtances, for the habitation of innocent beings; but is apparently fit

‖ p. 11. † p. 12.

fit for the dwelling-place of creatures who are degenerate and fallen from God.

" It is granted that the beauty and order of this lower world, even in its preſent conſtitution and the wonderful texture, compoſition and harmony of the ſeveral parts of it, both in air, earth and ſea, do ſtill illuſtriouſly diſplay ‡ the power, wiſdom and goodneſs of their Creator. Yet it muſt be confeſt alſo, that there are glaring proofs, of the terrors of his juſtice, and the execution of his vengeance.

* " Is not the preſent ſhape of our earth, in its diviſions of ſeas and ſhores, rude and irregular, abrupt and horrid? Survey a map of the world, and ſay, Does the form of it ſtrike our eyes with any natural beauty and harmony? Rather does it not ſtrongly bear on our ſight the ideas of ruin and confuſion? Travel over the countries of this globe, or viſit ſeveral parts of this iſland. What various appearances of a ruined world? What vaſt broken mountains hang over the heads of travellers? What ſtupendous cliffs and promontories riſe, high and hideous to behold? What dreadful precipices, which make us giddy to look down, and are ready to betray us into deſtruction? What immenſe extents are there in many countries of waſte and barren ground? What vaſt and almoſt impaſſable deſerts?† What broad and faithleſs moraſſes, which are made at once both deaths and graves to unwary travellers?

‡ p. 13. † p. 14.

rs? What huge ruinous caverns, deep and wide, ig enough to bury whole cities?

" What reſiſtleſs deluges of water, in a feaſon f great rains, come rolling down the hills, bear l things before them, and ſpread ſpacious deſo- tion? What roaring and tremendous water-falls 1 ſeveral parts of the globe? What burning ountains, in † whoſe caverns are lakes of liquid re ready to burſt upon the lower lands? Or ey are a mere ſhell of earth, covering prodigi- us cavities of ſmoke, and furnaces of flame: nd ſeem to wait a divine command, to break in- ard and bury towns and provinces in fiery uin.

" What active treaſures of wind are pent up 1 the bowels of the earth, ready to break out nto wide and ſurpriſing miſchief? What huge orrents of water ruſh and roar through the hol- ows of the globe we tread? What dreadful ounds and threating appearances from the region f meteors in the air? What clouds charged vith flame, ready to burſt on the earth and diſ- ompoſe and terrify all nature?

* " When I ſurvey ſuch ſcenes as theſe, I can- ot but ſay within myſelf, " ſurely this earth, in heſe rude and broken appearances, this unſettled nd dangerous ſtate, was deſigned as a dwelling or ſome unhappy inhabitants, who did or would ranſgreſs the laws of their Maker, and merit ‡ leſolation from his hand. And he hath here ſtored

† p. 15. ‡ p. 16.

ſtored up his magazines of divine artillery againſ
the day of puniſhment."

" How often have the terrible occurrences o
nature in the air, earth and ſea, and the calami
tous incidents in ſeveral countries, given a ſtron
confirmation of this ſentiment?

" What deſtructive ſtorms have we and ou
fathers ſeen even in this temperate iſland of Grea
Britain? What floods of water and violent explo
ſions of fire do we read of in the hiſtorie
of the world? What ſhocking convulſions o
the globe, ſtretching far and wide under the af
frighted nations? What huge diſruptions of th
caverns of the earth, with tremendous bellow
ings, which have filled its inhabitants with terro
and aſtoniſhment, and made wide devaſtations
Would a good and gracious being have originall
ſo formed the inanimate ‡ parts of this lowe
world, as to produce ſuch deadly concuſſions
therein, and ſuch deſolating appearances, had h
not deſigned it for the habitation of ſuch crea
tures, as he foreſaw would deſerve theſe ſtroke
of his indignation?

" And thus both Moſes and St. Peter ſuppoſ
God to § have laid up ſtores of ruin and deſtruc
tion within the bowels of the earth, that he migh
break open his † dreadful treaſures of flood an
fire at proper ſeaſons, to drown and to burn th
world together with the ſinful inhabitants thereo

" Now the great God, who appointed ſuc
prodigious quantities both of water and fire to b
reſerve

‡ p. 17. § p. 18. † p. 19.

reſerved in the bowels of the earth, and among the clouds of heaven, for ſuch a foreſeen day of general deſtruction, did alſo doubtleſs prepare the materials of all the leſſer ‡ ſtorms and hurricanes, earthquakes and floods, and convulſions of nature; and treaſured up for theſe purpoſes his magazines of wind and flood and fire in the earth. And is this an habitation prepared for the reſidence of pure and holy beings? Is this ſuch a peaceful place as a kind Creator would have formed for innocent creatures? It is abſurd to imagine this of a God ſo wiſe, ſo righteous, and ſo merciful!

" 2. Let us take a ſurvey of the vegetables which grow out of the earth, with the brute animals which are found on the ſurface of it, and we ſhall find more reaſons to conclude that man the chief inhabitant, is not ſuch as he came firſt out of his Maker's hand.

" It muſt be granted here again, that the wiſdom and goodneſs of the Creator are amazingly § diſplayed, in the animal and the vegetable world, beyond the utmoſt reach of our thoughts or praiſes. But ſtill we may have leave to enquire, whether if man had continued innocent, among the numerous herbs and flowers fitted for his ſupport and delight, any plants or fruits of a malignant, mortal nature would have grown out of the earth, without ſome plain mark or caution ſet upon them?

" Can

‡ p. 20. § p. 21.

" Can we ſuppoſe that among the roots, herbs and trees good for food, the great God would have ſuffered miſchief, malady and deadly poiſon, to ſpring up here and there, without any ſufficient diſtinction, that man might know how to avoid them? This is the caſe in our preſent world: diſeaſe, anguiſh and death, have entered into the bowels and veins of multitudes, by an innocent and fatal miſtake of theſe pernicious things, for proper food.

" There was indeed *the tree of knowledge* in Paradiſe. But man was expreſly cautioned againſt it. And certainly had he continued holy, no poiſonous plant † would have been ſuffered to grow on the earth, without either ſome natural mark ſet upon it, or ſome divine caution to avoid it.

" Proceed to the animal world. There are many creatures indeed, which ſerve the uſe or pleaſure of man. But are there not many other ſorts, which he is neither able to govern, ‡ nor to reſiſt? And by which all his race are expoſed, whenever they meet them, to wounds and anguiſh and death?

* " If man had not ſinned would there have been in the world any ſuch creatures as bears and tygers, wolves and lions, animated with ſuch fierceneſs and rage, and armed with ſuch deſtructive teeth and talons? Would the innocent children of men, have ever been formed, to be the living prey

† p. 22. ‡ p. 23.

prey of theſe devourers? Were the life and limbs of holy creatures, made to become heaps of agonizing carnage. Or would their fleſh and bones have been given up to be cruſhed and churned between the jaws of panthers and leopards, ſharks and crocodiles? Let brutes be content to prey on their fellow brutes, but let man be their lord and ruler.

" If man † were not fallen, would there have been ſo many tribes of the ſerpent-kind, armed with deadly venom? Would ſuch ſubtle and active miſchiefs have been made and ſent to dwell in a world of innocents? And would the race of all theſe murderers and deſtructive animals, have been propagated for ſix thouſand years, in any province of God's dominion, had not its rational inhabitants been in rebellion againſt God?

" What are the immenſe flights of locuſts which darken the ſky, and lay the fields deſolate? What are the armies of hornets or muſcatoes, that frequently make a pleaſant land almoſt intolerable? If they are found in the heats of Afric, and of the Eaſt and Weſt-Indies, one would think they ſhould not infeſt the Polar regions, if the Creator had not deſigned them for a ſcourge to the nations on all ſides of the globe.

" What ‡ are the innumerable hoſt of Caterpillars but ſo many meſſengers of the anger of God againſt a ſinful race? And ſince we can neither reſiſt nor ſubdue them, we may certainly

† p. 24. ‡ p. 25.

infer, that we are not now such favourites of heaven, as God at first made us.

" The troublesome and pernicious tribes of animals, both of larger and smaller size, which are fellow-commoners with us on this great globe, together with our impotence to prevent or escape their mischiefs is a sufficient proof, that we are not in the full favour and love of the God that made us, and that he has quartered his armies, his legions among us, as princes do in a rebellious province.

" It is true all these are trials for man during his state of probation. But a † state of probation for innocent man would not have included death; much less a violent and bloody, or a lingering and painful death. Accordingly our return to dust is mentioned by Moses as a curse ‡ of God for the sin of man. And when once life is forfeited by all mankind, then a painful death may properly become a part, of the further trial of such creatures as are to rise again: and any pious sufferers may be rewarded by a happy resurrection. But a painful death could never be made a part of the trial of innocent creatures, who had never forfeited life, nor were ever legally subjected to death.

" Upon the whole therefore, such noxious and destructive plants and animals, could not be made to vex and disturb, to poison and destroy, a race of innocent, intellectual beings.

" 3. The

† p. 26. ‡ p. 27.

" 3. The † manner of our entrance into life is another proof of univerſal ſin. Would the great and good God have appointed intellectual animals, had they been ſinleſs, to be propagated in ſuch a way as ſhould neceſſarily give ſuch exquiſite pain and anguiſh to the mothers who bring them forth? And if the contagion had not been univerſal, why ſhould ſuch acute pangs attend almoſt every female parent? Are not the multiplied ſorrows with which the daughters of Eve bring forth, an evident token that they are not in their original ſtate of favour, with that God who created them and pronounced a bleſſing upon them in their propagation? ‡

" Moſes ‖ informs us, that God bleſſed the firſt pair, and bid them *be fruitful and multiply and replenish the earth and ſubdue it:* and ſoon after tells us, that theſe *multiplied ſorrows* in child-birth are a curſe from an offended God. Surely the curſe is not as old as the bleſſing: but ſin and ſorrow came in together, and ſpread a wide curſe over the birth of man, which before flood only under a divine benediction. Not that the bleſſing is now quite taken away, tho' the pains of child-bearing are added to it. And daily experience

 proves,

† p 29.

‡ " The author has been cenſured here for not dropping a tear over the fair ſex under their ſorrows and acute pains. But he imagines, he has been dropping tears in every page, and that over every part of mankind." Undoubtedly he has: and if ſo, how unjuſt, how cruel is that cenſure?

‖ p. 29.

proves, this curſe is not taken away by the bleſſing repeated to Noah.

" 4. Let us conſider in the next place how the generality of mankind are preſerved in life. Some few have their food without care or toil: but millions of human creatures, in all the nation of the earth, are conſtrained to ſupport a wretched life by hard labour. † What dreadful riſques of life or limbs, do multitudes run, to purchaſe their neceſſary food? What waſte of the hours of ſweet repoſe, what long and ſlaviſh and painful toils by day, do multitudes ſuſtain in order to procure their daily nouriſhment? 'Tis *by the ſweat of their brows* they obtain *their bread*: 'tis by a continual exhauſting their ſpirits, that many of them are are forced to relieve their own hunger, and to feed their helpleſs offſpring.

" If we ſurvey the lower ranks of mankind even in England, in a land of freedom and plenty, a climate temperate and fertile, which abounds with corn and fruits, and rich variety of food: yet what a hard ſhift do ten thouſand families make to ſupport life? Their whole time is devoured by bodily labour, and their ſouls almoſt eaten up with gnawing cares, to anſwer that queſtion, What ſhall I eat, and what ſhall I drink? Even in the pooreſt and courſeſt manner? But if we ſend our thoughts to the ſultry ‡ regions of Afric, the froſt and ſnows of Norway, the rocks and

† p. 30. ‡ p. 31.

and deserts of Lapland and northern Tartary, what a frightful thing is human life? How is the rational nature lost in slavery, and brutality, and incessant toils, and hardships? They are treated like brutes by their lords, and they live like dogs and asses, among labours and wants, hunger and weariness, blows and burthens without end. Did God appoint this for innocents?

" Is the momentary pleasure of eating and drinking a recompence for incessant labour? Does it bear any proportion to the length of toil, pain and hazard, wherewith the provisions of life are procured? Moses thought not. When he † speaks of man's *eating bread in the sweat of his brows*, he acknowledges this to be another of the curses of God for the sin of man.

" 'Tis strange that any man should say, *In this sentence of God, no curse is pronounced upon either Adam's body, soul, or posterity:* that *the sorrow of child-bearing is not inflicted as a curse:* that *the labours of life were increased, but not as a curse:* that *death was not a curse.*" I would fain ask what is a *curse*, if some natural evil pronounced and executed upon a person, or thing, be not so? Especially when it is pronounced on account of sin, and by God himself, as supreme Governor and Judge? And even the curse on the ground falls properly on the person who tills it.

 " It

† p. 32.

" It is granted, God can turn curſes into bleſſings. Yet theſe evils were originally pronounced and inflicted as a *curſe* or *puniſhment of ſin*, as it is written, *Curſed is every one who continueth not in all things*. And that death was deſigned as a curſe on man for ſin is evident; for Chriſt *ſuffered* that *curſe for us*.

" 5. Conſider the character of mankind in general with regard † to religion and virtue, and it will be hard to believe they bear the image of their common father in knowledge and holineſs. Some I grant, are renewed in his image: but the bulk of the world are of another ſtamp; and ſufficiently ſhew, there is ſome fatal contagion ſpread through this province of God's dominion. So St. John tells us, that except the few who are *born of God*, *the world lieth in wickedneſs*.

" And can we think of that groſs and ſtupid ignorance of God, which reigns through vaſt tracts of Aſia, Africa and America, and the thick darkneſs which buries all the Heathen countries, ‡ and reduces them almoſt to brutes: can we think of the abominable idolatries, the lewd and cruel rites of worſhip which have been ſpread through whole nations; the impious and ridiculous ſuperſtitions which are now practiſed among the greateſt part of the world: and yet believe the bleſſed God would put ſuch wretched polluted workmanſhip out of his pure hands?

" Can we ſurvey the deſperate impiety and profaneneſs,

† p. 33. ‡ p. 34.

profaneneſs, the ſwearing and curſing and wild blaſphemy, that is practiſed, day and night, among vaſt multitudes of thoſe who profeſs to know the true God: can we behold that almoſt univerſal neglect of God, of his fear, his worſhip, and the obedience due to him, which is found even among them who are called Chriſtians; and yet imagine, that theſe bear that image of God in which they were created?

" Nor have men forgot God only, but they ſeem alſo to have abandoned their duties to their fellow-creatures alſo. Hence the perpetual practices of fraud and villainy in the commerce of mankind, the innumerable inſtances of oppreſſion and cruelty which run through the world; the pride † and violence of the great, the wrath, ambition and tyranny of princes, and the endleſs iniquities and miſchiefs that ariſe, from malice, envy and revenge in lower people. If we add to theſe the impure ſcenes of luſt and intemperance, which defy the day and pollute the darkneſs: with the monſtrous barbarities which are continaally committed by the Heathen ſavages in Afric and America (ſome of whom kill and roaſt their fellow-creatures, and eat up men as they eat bread) and by the Chriſtian ſavages in the *inquiſition* eſtabliſhed in Aſia, as well as in many parts of Europe: can we ſtill imagine, that mankind abide in that ſtate, wherein they came from the hands of *their* Maker?

† p. 35.

" That far the † *greateſt number of men are evil*, was the known ſentiment of the wiſer Heathens. They ſaw and bewailed the undeniable fact, though they knew not how to account for it. Οι πλειονες Κακοι· *Moſt men are wicked*, was a common obſervation among them. Even the poets could not but ſee this obvious truth. So Virgil brings in Anchiſes, telling his ſon, few are happy in the other world.

Pauci ‡ læta arva tenemus.

And in this life, Horace remarks of men in general,

Nitimur in vetitum ſemper, cupimuſq; negata.

We are always deſiring and purſuing forbidden things. Nay he ſays

Vitiis nemo ſine naſcitur. No man is born without vices: and gives this character of young men in general,

Cereus in vitium flecti; monitoribus aſper. Seneca ſays juſt the ſame,

Pejora juvenes facile præcepta audiunt:

Young men readily hearken to evil counſels; they are ſoft as wax to be moulded into vice, but rough and rugged to their beſt monitors.

" Juvenal abounds with the ſame accounts of human nature:

Quæ tam feſta dies, ut ceſſet prodere furem?
Ad mores natura recurrit
Damnatos, fixa & mutari neſcia.

Quiſnam

† p. 37. ‡ p. 33.

Quiſnam ‡ *hominum eſt, quem tu contentum videris uno*
Flagitio ? *Dociles imitandis*
Turpibus & pravis omnes ſumus.

" 6. And † not only they of riper age, but even thoſe of tender years, diſcover the principles of iniquity and ſeeds of ſin. What young ferments of ſpite and envy, what native wrath and rage, are found in the little hearts of infants, and ſufficiently diſcovered by their hands and eyes and countenances, before they can ſpeak or know good from evil! What additional crimes of lying and deceit, obſtinacy and perverſeneſs proceed to blemiſh their younger years?

" How ‖ little knowledge or thought of God, their Creator and Governor, is found in children when they can diſtinguiſh good and evil? What an utter diſregard of him that made them, and of the duties they owe to him? And when they begin § to act according to their childiſh age, how little ſenſe have they of what is morally *right* and *good?* How do evil paſſions or irregular appetites continually prevail in them? Even from their firſt capacity of acting as moral creatures, how are they led away to practiſe falſhood and injury to their play-fellows, perhaps with cruelty or revenge? How often are they engaged in bold diſobedience to their parents or teachers? And whence does this ariſe? What is the root, that brings forth ſuch early bitter fruit?

‡ p. 39. † p. 41. ‖ p. 42. § p. 43.

" It cannot be imputed to cuſtom, education or example ; for many of theſe things appear in children before they can take any notice of ill examples, or are capable of imitating them. And even where there are only † good examples about them, and where the beſt and earlieſt inſtructions are given them, and inculcated with the utmoſt care, yet their hearts run aſtray from God. The far greateſt part of them viſibly follow the corrupt influences of ſenſe, appetite, paſſion, and manifeſt very early the evil principles of ſtubbornneſs, pride and diſobedience.

" To ‡ give a ſtill fuller confirmation of this truth, that mankind have a corrupt nature in them, let it be obſerved, that where perſons have not only had all poſſible helps of education from their parents, but have themſelves taken a religious turn betimes, what perpetual hindrance do they find within themſelves? What inward oppoſitions work in their heart, and perhaps interrupt their holy courſe of life? What vanity of mind, what irregular appetities, what forgetfulneſs of God, what evil thoughts and tendencies of heart riſe up in contradiction to their beſt purpoſes? Inſomuch that *there* ‖ *is not a juſt man upon earth, who* through his whole life, *doth good and ſinneth not.*

" To ſum up the three laſt conſiderations. If the bulk of mankind are groſly ſinful, and if every

† p. 44. ‡ p. 45. ‖ p. 46.

every individual without exception is actually a ſinner againſt the law of his Creator: if ſinful propenſities appear even in our moſt tender years; and every child becomes an actual ſinner almoſt as ſoon as it becomes a moral agent: then we have juſt reaſon to conclude, that there is ſome original taint ſpread through the whole race of men from their birth.

It has been † ſaid indeed, that "if the firſt "man fell into ſin, though he was innocent and "perfect, then among a million of men, every "one might ſin, though he was as innocent and "perfect as Adam."

"I anſwer, There is a bare poſſibility of the event; but the improbability of it is in the proportion of a million to one.

"And I prove it thus. If a million of creatures were made in an equal probability to ſtand or fall: and if all the numbers from *one* to *one million* incluſively, were ſet in a rank, it is a million to one that juſt any ſingle propoſed number of all theſe ſhould fall by ſin. Now the total ſum is one of theſe numbers, that is, the laſt of them. Conſequently it is a million to one againſt the ſuppoſition that the whole number of men ſhould fall.

"And yet farther, if they were all made (as the goodneſs of God ſeems to require) in a greater probability of ſtanding than falling, then it is abundantly more than ‡ a million to one, that all ſhould

† p. 47. ‡ p. 48.

ſin without exception. And the argument grows ſtill ten thouſand times ſtronger, if we ſuppoſe ten thouſand millions to have lived ſince the creation.

" 8. That man is a fallen creature, appears farther from hence: no man is able by his preſent natural powers to perform § that law of his Creator which is ſtill written upon his heart.

* " Does not this law require us to love God with all our heart, to do to others as we would they ſhould do to us, and to govern our ſenſes, appetites and paſſions; by the rules of reaſon? Does it not require that theſe things whether they regard God, ourſelves, or others, ſhould be done perfectly, without defect? Doth it not demand, ‖ that we ſhould fear, honour and truſt the great God, and obey all his will in a perfect manner? Doth it not preſcribe conſtant juſtice, truth and goodneſs, toward our neighbour, without one covetous wiſh, one act of the will, or tongue or hand, contrary to truth or love? Does it not demand, that every ſenſe, appetite and paſſion, ſhould be perfectly ſubject to reaſon? Now is there a man on earth, who can ſay, " I am able by " my *natural powers* to do this?"

" Even the † outward temptations to which man is expoſed, are evidently too ſtrong, to be effectually and conſtantly reſiſted, by his now enfeebled reaſon and conſcience; while at the ſame time, his will, his appetites and paſſions have

§ p. 49. ‖ p. 50. † p. 51.

have a powerful propenſity to comply with them.

" ‡ Now would a juſt, a wiſe and merciful God have formed intellectual creatures, in ſuch a wretched ſtate, with powers and capacities ſo much below their duties, that they break his law daily and continually, and are not able to help it?

" Should it be ſaid, " God cannot require " more than we are able to perform." You have an anſwer in your own boſom. For you know and feel God does require this, even by the law he has written in your heart: yet you feel you are not able to perform it, untie or cut the knot how you may.

" Should it be ſaid § again, " God pities and " pardons feeble creatures," I anſwer, 1. According to the covenant of grace he does, but not according to the law of creation. * But 2. did God make ſome of his nobleſt creature, ſo feeble in their original ſtate, as continually to offend, and want pardon? Did he give them ſuch a law as ſhould never, never be fulfilled by any one of them? Would a God who adjuſts the proportions of all things with the exacteſt wiſdom give a law to his creatures ſo diſproportionate to their original powers, that even in the ſtate of their creation, they are under a neceſſity of breaking it, and ſtand in need of daily forgiveneſs? Does not this ſingle conſideration prove, that man is now a de-

‡ p. 52. § p. 54.

a degenerate being, and not such as he was at first created, by the wise, the righteous, the merciful God?

" If you † who are most unwilling to acknowledge the fall of man, would but look into yourself daily, and observe all the sinful and irregular turns of your own heart: how propense you are to folly, in greater or less instances, how soon appetite and passion oppose reason and conscience: how frequently you fall short of the demand of the perfect law of God: how thoughtless and forgetful you are of your Creator, how cold and languishing your affection to him: how little delight you have in virtue, or in communion with God: could you think you are such an innocent and holy creature as God at first created you? And that you have been such even from your childhood? Surely a more accurate observation of your own heart must convince you, that you yourself are degenerated from the first rectitude of your nature.

" 9. Another ‡ proof of the degeneracy of mankind is this, they are evidently under the displeasure of God, which could not be in their primæval state. As we have taken a short view of *the sins of men*, let us also briefly survey *the miseries of mankind*, and see how these consist with their being in the favour of God.

* " Think on the thousands of rational creatures

† p. 55. ‡ p. 56.

tures deſcending hourly to the grave: a few, by ſome ſudden ſtroke; but far the greater part by painful and ſlow approaches. The grave! A dark and ſhameful priſon! Which would never have been made for creatures perſiſting in innocence, and abiding in the favour of him that gave them life and being. Death is the wages of ſin; and from this puniſhment of ſin, none of mankind can claim a diſcharge.

* "Had they ſtood, can we think any of them would have died? Much leſs every one of them? And eſpecially that half the human race ſhould have been doomed to die before ſeven years old? Before ‡ they reach the tenth part of the preſent age of man, or have done any thing in life worth living for?

"But let us proceed to other miſeries that attend us, and haſten us down to the grave.

* "Think next of the multitudes that are racked day and night by the gout and ſtone, the cholic and rheumatiſm, and all manner of acute and painful diſeaſes: and then ſay, would a merciful God have contrived theſe torments for ſinleſs creatures? Think of the diſmal ſcenes of war and bloodſhed that have by times overſpread all nations? Caſt your thought on a field of battle, where thouſands of men are deſtroyed § like brute beaſts, and periſh by ſharp and bloody ſtrokes, or by the fatal engines of death. See thouſands more lie on the cold ground, with their

‡ P. 51. § P. 58.

their flesh and limbs battered and torn, wounded and panting in extreme anguish, till the murmuring soul takes its flight. Are these the signals of their Maker's love, and of his image in which they were created?

" ‖ Think of the numbers that are swallowed up in the mighty waters, by the rage of stormy winds and seas. Review the multitudes which have been swept away by the pestilence, or consumed by the tedious agonies of famine. Would famine and pestilence with all the train of lingering horrors which attend them, have ever been made for innocent creatures, to have swept away whole nations of them of every age and sex, men, women and children, without distinction?

" Think † yet again what numbers of men have been crushed into miseries and death, and buried by earthquakes. Or have had their bones broken, their limbs disjointed, and their flesh painfully battered by the fall of houses: perhaps buried alive in the ruins, of entire towns or villages, while their neighbours have been drowned in multitudes, by the dismal eruptions of water or destroyed by deluges of liquid fire, bursting out of the earth. Would a God of goodness and justice have treated innocent creatures in this manner?

" Carry your thoughts to the countries of those savages,

‖ p. 59. † p. 60.

ſavages, where thouſands of their conquered enemies, or priſoners of war, are offered in ſacrifice to their idols, or tortured and roaſted to death by ſlow fires! Add this to all the former miſeries, and then let calm reflection ſay, whether this world does not look like a province half forſaken of its gracious governor?

"Some ‡ perhaps will ſay, it is but a ſmall part of mankind, who are involved in theſe dreadful calamities: and they may ſuffer peculiar afflictions, for their own perſonal iniquities.

"I anſwer, take a juſt ſurvey of thoſe who have ſuffered thus, and there is not the leaſt reaſon to think they were ſinners above others. Do not theſe calamities ſpread through whole countries and involve the beſt and the worſt of men together? Whole nations ſuffer by them at once. And indeed ſuch is the corruption of human nature, that wherever they come they find none innocent. And it is the general ſituation of mankind, under the juſt diſpleaſure of God, which expoſes them to ſuch deſtruction.

"But to proceed.§ Think of the innumerable common misfortunes that attend human life! What multitudes periſh by theſe in one week? And how much larger a number do theſe accidents injure and fill their lives with pain, though they are not brought immediately to the grave? Think of the miſchiefs which one part of mankind, in

‡ p 61. § p. 62.

in every place, are continually contriving or practiſing againſt the other. Take a view of theſe extenſive and reigning evils, and then ſay whether this world be not a part of the creation of God, which bears plain marks of its Creator's diſpleaſure?

" Much is added to the heap of human miſeries by the ſorrows that ariſe from the daily loſs of our deareſt comforts. What groans and wailings of the living ſurround the pillows of dying friends or relations? What † ſymptoms of piercing diſtreſs attend the remains when they are conveyed to the grave? By ſuch loſſes, the comforts of future life loſe their reliſh, and the ſorrows are doubly embittered.

" In the civilized parts of the world, there is ſcarce one perſon ſick or in pain, miſerable or dying, but ſeveral others ſuſtain a conſiderable ſhare of miſery, by the ſtrong ties of nature or friendſhip. This diffuſes a perſonal calamity through whole families. This multiplies human miſeries into a new and endleſs number. Add to this, not only the unkindneſs or falſhood of thoſe from whom we expected the tendereſt affection, but the ‡ anguiſh which ſprings from all our own uneaſy and unruly paſſions. Bring in here all the wrath and reſentment in the hearts of men, all the envy and malice that burn within, all the imaginary fears, and the real terrors of future diſtreſs coming upon us, all the rage and deſpair of

† p. 63. ‡ p. 64.

of loſt bleſſings that were once within our hopes, and all the ferments of animal nature which torment the ſpirit all day, and forbid our nightly repoſe. Would mankind be in ſuch a condition as this if they were ſtill in the favour of their Maker?

" Yes, men may make miſeries for themſelves, " and be puniſhed by them. But compare the " ſorrows which any man § neceſſarily ſuffers, " with the comforts he enjoys, and the one will " ballance the other. Or if his ſorrows outweigh " his comforts this may be neceſſary in a ſtate of " trial: and God will reward the over-ballance " of ſufferings hereafter."

" I anſwer, There is no reaſon to think the far greater part of mankind will have any reward hereafter: and if not, how ſhall we account for this over-ballance of ſufferings with regard to them? Therefore we cannot || reaſonably impute their ſuperior ſorrows merely to their being in a ſtate of probation: but rather to the diſpleaſure of the righteous Creator and Governor of the world.

" 10. To make this ſtill clearer. Not only thoſe who are grown up in the practice of iniquity, who may be puniſhed for their own ſins, but all mankind in their very infancy bear the tokens of God's diſpleaſure.

* " Before children are capable of committing ſin, they are ſubject to a thouſand miſeries. What † anguiſh and pain are they frequently expoſed

§ p. 65. || p. 66. † p. 67.

expoſed to, even as they are coming into the world, and as ſoon as they are entered into it? What agonies await their birth? What numerous and acute maladies are ready to attack them? What gripes, what convulſions, what inward torments which bring ſome of them down to death, within a few hours or days after they have begun to live? And if they ſurvive a few months, what torture do they find in breeding their teeth, and other maladies of infancy, which can be told only by ſhrieks and tears, and that for whole days and nights together? What additional pains do they often ſuſtain by the negligence of their mothers, or cruelty of their nurſes? Whereby many of them are brought down to the grave, either on a ſudden or by ſlow and painful degrees.

" And ‡ what ſhall we ſay of whole nations in elder times, and ſome even at this day, who when they cannot or will not maintain them, expoſe their children in the woods to be torn and devoured by the next wild beaſt that paſſes by? Add to this the common calamities in which infants are involved by fire, earthquake, peſtilence. And there are a thouſand other accidents which attend them, whereby their members, their natural powers receive diſmal injuries: ſo that perhaps they drag on life with blindneſs, deafneſs, lameneſs, or diſtortion of body or limbs. Sometimes they languiſh on to manhood, or

‡ p. 68.

or even old age, under ſore calamities, which began almoſt as ſoon as their being, and which are only ended by death.

"§ Now as theſe ſufferings cannot be ſent upon them to correct their perſonal ſins, ſo neither are they ſent as a trial of their virtue; for they have no knowledge of good or evil. Yet we ſee multitudes of theſe little, miſerable beings. And are theſe treated as innocent creatures? Or rather as under ſome general curſe, involved in ſome general puniſhment?

"But ‖ may not theſe ſufferings of children "be for the puniſhment of the ſins of their pa- "rents?"

"Not with any juſtice or equity, unleſs the ſins of the parents are imputed to their children. Beſides, many of the parents of theſe ſuffering children are dead or abſent, ſo as never to know it. And how in theſe caſes can it be a puniſhment for their parents ſin, any otherwiſe than as it is a general puniſhment for the ſin of their firſt parent?

"But God recompenſes them for theſe ſuffer- "ings hereafter." Where does the ſcripture affirm this? Beſides many of them grow up to manhood. And if they prove wicked and are ſent to hell at laſt, what recompence have they for their infant ſufferings? Or will you ſay, God puniſhed them before they had ſinned, becauſe he knew before-hand they would ſin? Yet farther:

§ p. 69. ‖ p. 71.

ther: what wife or good defign can this their puniſhment anſwer, when no creature can know what they are puniſhed for, if it be not for that which affects all mankind?

" But how are ſuch miſeries reigning among " his creatures conſiſtent with the goodneſs of " God?" Perfectly well; if † we conſider mankind as a ſinful, degenerate part of God's creation. It is moſt abundant goodneſs that they have any comforts left, and that their miſeries are not doubled. Now the inſpired writers do conſider mankind as fallen from God; and ſo his goodneſs is evident in a thouſand inſtances: though it muſt be confeſt there are alſo a thouſand inſtances of his juſt hatred of ſin, and his righteous puniſhments among all nations.

" 11. If we ‡ put together all theſe ſcenes of vice and miſery, it is evident that creatures lying in ſuch deplorable circumſtances, are not ſuch as they came out of the hands of their Creator, who is wiſe, holy and good. His *wiſdom*, which is all harmony and order, would not ſuffer him to frame a whole race of beings, under ſuch wild and innumerable diſorders, moral as well as natural. His *holineſs* would not permit him to create beings with innate principles of iniquity: nor his *goodneſs* to produce a whole order of creatures in ſuch circumſtances of pain, torment and death.

* " § Could the holy and bleſſed God originally

† p. 73. ‡ p. 74. § p. 75.

tally design and frame a whole world of intelligent creatures, in such circumstances, that every one of them coming into being, according to the laws of nature, in a long succession of ages, in different climates, of different constitutions and tempers, and in ten thousand different stations and conditions of life: that every one of them should break the laws of reason, and more or less defile themselves with sin? That every one should offend his Maker, every one become guilty in his sight? Every one expose himself to God's displeasure, to pain and misery and mortality without one single exception? If men were such creatures as God at first made them, would not one man among so many millions have made a right use of his reason and conscience, and so have avoided sin and death? Would this have been the universal consequent of their original constitution, as framed by the † hand of a wise, holy, merciful God? What can be more absurd to imagine than this? Surely God made man upright and happy: nor could all these mischiefs have come directly from our Creator's hand.

" Is it objected, that " still the greater part of " men have more moral good than evil in them " and have more pleasure than pain: and there- " fore, on the whole, *mankind is not sinful and* " *miserable:* and that even the best human con- " stitutions, lay some innocent persons, under " unavoidable

† p. 76.

" unavoidable hardſhips." I anſwer † 1. In order to pronounce a man *miſerable*, he muſt have more pain than pleaſure: but in order to pronounce a man a *ſinner*, there is no need, that his moral evil ſhould exceed his good. If a man had an hundred virtues, one vice would make him a criminal in the ſight of God: one tranſgreſſion of the law of his Creator, would lay him under his juſt diſpleaſure. He that keeps the whole law, except in one point, affronts that authority which requires all obedience. All men therefore are under this condemnation; they are *ſinners every one of them.*

" As to miſery, let it be ſuppoſed (though by no means granted) that there are many whoſe pleaſures exceed their uneaſineſs: yet it is certain, there are more, whoſe pains ‡ and uneaſineſs far exceed their pleaſures. And it is hard to conceive, how this ſhould be, if all men were innocent and happy by nature.

" I anſwer, 2. Men are not able to frame ſuch conſtitutions in every caſe, as ſhall ſecure happineſs to all the innocent. Their narrow views of things do not enable them to provide againſt all future inconveniences. But it is not thus with the Creator and Governor of all things. He views at once all poſſibles and all futures. Therefore he is well able to guard againſt any inconvenience that might befall innocent beings.

" I anſwer, § 3. Though the bulk of mankind were

† p. 77. ‡ p. 78. § p. 79.

were happy in the preſent conſtitution of things, this gives no manner of ſatisfaction to any one individual, who is unhappy, without any demerit: the advantage of the majority is no reaſon at all, why any one innocent ſhould ſuffer. If any one therefore, man or child, and much more, if numbers of them, have more pain than pleaſure, they muſt be involved in ſome guilt, which may give juſt occaſion to their mifery.

" 12. To inforce this, † after the ſurvey of theſe pains and ſorrows, let us conſider what are the pleaſures of the bulk of mankind. Caſt a glance at the ſports of *children*, from five to fifteen years of age. What toys and fooleries are theſe? Would a race of wiſe and holy beings, waſte ſo many years of early life in ſuch wretched trifles? And as for our *manly years*, what are the greateſt part of the delights of men, but ſilly and irrational, if not groſly ſinful? What are the pleaſures even of the *rich* and *great*, to relieve them under the common ſorrows of life? If they be not luxury and intemperance, are they not furniture and equipage, finery of dreſs and gay appearances? To ‡ ſhine in ſilks of various dye, and blaze in the ſplendor of gold and jewels? Now would wiſe and holy creatures, have made this the matter of their joy and pleaſure, *my coat is gayer than your's, and I have more glittering things about me than you have!*

" Others call for *cards* or *dice*, to divert their

† p. 80. ‡ p. 81.

trouble, and pafs away their time. How inexpreffively trifling are thefe fports, if mere diverfion be fought therein? But if the defign be gain, how is the game mingled with uneafy fears, with the working of various paffions? Which in cafe of difappointment and lofs, often break out into wrath and fury.

" Again, § What multitudes drench themfelves in grofs fenfualities, as their chief delight? They make a god of their belly, till they overload nature, and make haffe to difeafe and death. They drown their cares and their fenfes together; or they bury them in fenfual impurities.

" Others releafe themfelves from the troubles of life, by gadding abroad and mixing with impertinent company. Some delight in wanton jeffs, in foolifh merriment, in mean and trifling converfation; a little above the chattering of monkies in a wood, or the chirriping of crickets upon a hearth. Nay perhaps it is their diverfion, to rail at their neighbours, to murder † the reputation of the abfent. This is their mirth and recreation; thefe their reliefs againft the common miferies of human life.

" But would a race of innocent beings fly to fuch mean and foolifh, or criminal refuges from pain as thefe? Would they purfue fuch vain or vile delights? Would they become rivals to the beafts of the field? Or fport themfelves as devils do, in accufing their fellow creatures? Surely if we

§ p. 82. † p. 83.

we survey the very *pleasures*, as well as the *sorrows*, of the bulk of mankind, we may learn from thence, that we are by no means such creatures as we were originally created.

*" I need add but one more proof of the general ruin of human nature. We are all † posting to the grave. Every one of us are succeeding our neighbours, into some unknown, invisible world. And we all profess to believe this. Yet how exceeding few are solicitous about this great and awful futurity? Though we are exposed to so many sins and miseries in this life, and are hastening visibly and hourly to the end of it, yet how few are there that make any careful preperation for a better state than this? What multitudes are daily running down into darkness, speeding to an endless duration in an unknown country, without any earnest enquiries about the manner of existence there? They walk over the busy stage of life, they toil and labour, or play and trifle awhile here, and then plunge into a strange unseen world, where they will meet with a just and holy God, whose wisdom will assign them a place and portion suited to their own character. Now ‖ were men indeed wise and holy, could they remain so ignorant and thoughtless of that state, into which they are all hastning? Or could a gracious God create a race of beings, in such a stupid insensibility of their eternal interests, so

† p. 84. ‖ p. 85.

unſuited to the felicities of an immortal ſpirit, and ſo negligent of all preparations for them?

" Upon § this whole ſurvey, reaſon muſt join in this mournful confeſſion, that there muſt be ſome ſpreading poiſon which has tainted our nature, made us ſo ſinful and miſerable, ſo thoughtleſs of the future, and unprepared for it. There muſt have been ſome general revolt of mankind, from their Creator, whereby they have ruined their innocence and peace, and provoked the anger of their Maker, whereby they become expoſed to ſuch wretched circumſtances, even in their infancy and childhood, as well as when they grow to years of ripe underſtanding.

" * And † methinks when I take a juſt ſurvey of this world, with all the inhabitants of it, I can look upon it no otherwiſe, than as a grand and magnificent ſtructure in ruins: wherein lie millions of rebels againſt their Creator, under condemnation to miſery and death: who are at the ſame time ſick of a mortal diſtemper, and diſordered in their minds even to diſtraction. Hence proceed thoſe numberleſs follies and vices which are practiſed here; and the righteous ‡ anger of an offended God viſible in ten thouſand inſtances. Yet are there proclamations of divine grace, health and life ſounding among them; though very few take any notice thereof. Only here and there one attends to the call, and complies with the propoſals of peace. His ſins are pardoned and healed. And though his body goes down to the

§ p. 86. † p. 89. ‡ p. 90.

the duſt for a ſeaſon, his ſoul is happy with God: while the bulk of thoſe criminals, deſpiſing all the offers of mercy, periſh in their own wilful madneſs.

" What § is the chief temptation that leads ſome men to deny ſo glaring a truth? Is it that they cannot give a ſatisfactory account of ſome of the difficulties that attend it? Nay many even of the heathen philoſophers believed it, from their own experience, and their daily ſurvey of mankind: though they were utterly at a loſs, how to account for it. And what if we could not aſſign a ſufficient and ſatisfactory reaſon for it? Or ſhew how this ſpreading degeneracy began, or how it came to take place ſo univerſally? What if we were ſtill at a loſs to explain how all this guilt and miſery came upon us? muſt we therefore deny the things which we ſee, and hear, and feel daily?

" Can we account for all the ſecret things in the creation of God? And muſt we deny whatever we cannot account for? Does any man ‖ refuſe to believe, that the infinite variety of plants and flowers, in all their beauteous colours and forms, grow out of the ſame earth, becauſe he does not know all the ſprings of their vegetation? Do men doubt of a loadſtone's drawing iron to itſelf, becauſe they cannot find out the way of its operation? Are we nor ſure that food nouriſhes our bodies, and medicines relieve our

§ p. 91. ‖ p. 92.

pains? Yet we know not all the ferments and motions of thoſe atoms, by which we are relieved and nouriſhed. Why then ſhould we deny that degeneracy of our nature, which admits of ſo full and various proof, though we are not able to account for every circumſtance relating to it, or to ſolve every difficulty that may attend it?

QUESTION II.

How † came vice and miſery to overſpread mankind in all nations, and in all ages?

"HEATHEN philoſophers could never anſwer this: but Chriſtians may from the oracles of God.

Theſe inform us, that the firſt man was a ‡ *common head and repreſentative of all mankind*: And that he by ſinning againſt his Maker, loſt his holineſs and happineſs: and expoſed himſelf and his poſterity (whom he naturally produced and whom he legally repreſented) to the diſpleaſure of his Maker, and ſo ſpread ſin and miſery through his whole offſpring.

So St. *Paul*, § *As by one man ſin entered into the world and death by ſin, even ſo death paſſed upon all men, for that all have ſinned.* All are eſteemed in ſome ſort guilty before God, though they

† p. 94. ‡ p. 102. § Rom. v. 12.

they *did not ſin after the ſimilitude of* Adam's *tranſgreſſion.* They did not commit actual perſonal ſin againſt a known law as Adam did.

" This may more fully appear from the following particulars.

" 1. It is plainly taught us in ſcripture, that God at firſt created one man and woman called Adam and Eve; and from them is derived the whole race of mankind: God *hath made of one blood,* as the apoſtle obſerves, *all nations of men, to dwell on all the face of the earth.*

" 2. God created man ‡ at firſt in a holy and happy ſtate, in his own likeneſs, and in his favour. *And God ſaid ‖let us make man in our own image, after our own likeneſs.* And that none of the brute creation might moleſt him, but all of them be for his ſervice he ſaid, *Let them have dominion over the fiſh and the fowl and the cattle* ——*So God created man in his own image.* And what this image conſiſted in, beſide his ſpiritual and immortal nature, and his dominion over other creatures, we are told by St. Paul, § where he ſpeaks of the new *man, which,* ſays he *after* God, that is after the likeneſs of God, *is created in righteouſneſs and true holineſs. So Solomon*† aſſures us God *made man upright.* And Moſes ſays, when God had finiſhed all his creation, God *ſaw every thing that he had made, and behold it was very good.* It was all according to his idea

‡ p. 160. ‖ Gen. i. 26. § Eph. iv. 24. † p. 161.

and his will, and well-pleasing in his sight. Man the last of his creatures, as well as all the rest, *was very good*, was holy and happy.

* " 3. God originally appointed that Adam when innocent should produce an offspring in his own holy image: and on the other hand that if he sinned, he should propagate his kind in his own sinful image. The former is allowed. The latter may be gathered from Gen. v. 1, 2, 3, 5. *In the day that God created man, in the likeness of God made he him*——*And* Adam *lived an hundred and thirty years* after his loss of the image of God, *and begat a son in his own likeness, after his image*, that is his own sinful and mortal image.

" It † is not to be supposed, that Moses in this brief history of the first generations of men, should so particularly repeat *the image and likeness of* God in which Adam was created, unless he had designed to set the comparison in a fair light, between Adam's begetting a son in his own sinful and mortal *image*, whereas he himself was created in God's holy and immortal *image*.

" 4. ‡ God was pleased to put the man whom he had made upon a tryal of his obedience for a season. He placed him in a garden of Eden (or pleasure) and gave him a free use of all the creatures: only forbidding him to eat of the fruit of one tree, *The tree of the knowledge of good and evil. For in the day said he, that thou eatest of it thou shalt surely die.* In which threatning were doubtless

† p. 162. ‡ p. 163.

doubtleſs included all evils : death ſpiritual, temporal, and eternal.

" 5. As Adam was under a law : whoſe ſanction threatned death upon diſobedience, ſo doubtleſs God favoured him with a † covenant of life, and a promiſe of life and immortality upon his obedience.

" 6. ‡ Adam broke the law of his maker, loſt his image and his favour, forfeited the hope of immortality, and expoſed himſelf to the wrath of God, and all the puniſhment which he had threatned : in conſequence of which he was now painfully afraid of him in whom he before delighted : and fooliſhly endeavoured to *hide himſelf from the preſence of the* Lord.

" 7. §Adam after his ſin propagated his kind according to the law of nature : not in the moral image or likeneſs of God, not *in righteouſneſs and true holineſs* : but in his own ſinful likeneſs, with irregular ‖ paſſions, corrupt appetities and inclinations. To this degeneracy Job manifeſtly refers in thoſe expreſſions, *What is man that he ſhould be clean, or the ſon of man that he ſhould be righteous ? Who can bring a clean thing out of an unclean? Not one.. And David* ſays the ſame thing, *Behold I was ſhapen in iniquity, and in ſin did my mother conceive me.*

" This is not an hyperbolical aggravation of David's early ſins and propenſity to evil from his

† p. 164. ‡ p. 168. § p. 170. ‖ p. 171.

childhood. But the text is ſtrong and plain in aſſerting ſin ſome way to belong to his very conception, and to be conveyed from his natural parents which is a different idea from his actual ſins, or propenſity to ſin in his infancy. It ſhews the cauſe both of this propenſity and of his actual ſins, which operated before he was born. So that if original pravity be not ſo conveyed and derived as is here aſſerted, the words are not an *exaggeration of what is, but a downright fiction of what is not.*

" 8. As † Adam produced his offspring, like himſelf, deſtitute of the image of God, ſo he produced them ‡ deſtitue of the favour of God, under the ſame condemnation with himſelf. So *Job*: ‖ *man that is born of a woman is of few days and full of trouble*: i. e. His ſhort life, and his troubles proceed from his very birth; his propagation from ſinful and mortal parents. Otherwiſe God would not have appointed his nobleſt creature in this world to have been *born to trouble*. Yet this is the caſe. § *Man is born to trouble as the ſparks fly upward.* Naturally: for it is owing to his birth and his natural derivation from a ſinful ſtock. We are a miſerable race, ſpringing from a corrupted and dying root, prone to ſin and liable to ſorrows and ſufferings.

" In † proof of this ſentence of condemnation and death coming upon all mankind for the ſin of Adam, we need only read from the 12th verſe

† p. 174. ‡ p. 175. ‖ Chap. xiv. 1. § Job v. 7. † p. 176.

verſe of the 5th chap. of St. Paul's epiſtle to the Romans: on which I obſerve,

" ‡ 1. Here Adam and Chriſt are ſet up as diſtinct heads or repreſentatives, of their ſeveral families. Adam was the head of all mankind, who became ſinful and mortal through his ſin: Chriſt was the head of all believers, who obtain pardon and life through his righteouſneſs. To prove this headſhip of Adam, the apoſtle ſays, *until the law*, that is from the creation till the law of Moſes, *ſin was in the world; but ſin is not imputed where there is no law.* That is, where § there is no law or conſtitution of duty or penalty at all. Yet ſaith he, *Death reigned from Adam to Moſes:* yet ſin was imputed and puniſhed by death, even upon all mankind, both ſmall and great, before the law given by Moſes. The inference is, therefore there was ſome law or conſtitution during all the time from Adam to Moſes: in virtue of which, ſin was imputed to mankind; and death accordingly executed upon them. Now what law or conſtitution could this be, beſide that which was ſaid to Adam, as a repreſentative of his whole poſterity, *in the day thou ſinneſt thou ſhalt die?*

" 2. The apoſtle carries his argument yet farther, *Sin was imputed*, and *death reigned*, or was executed *even upon thoſe who had not ſinned after the ſimilitude of Adam's tranſgreſſion:* who had not broken an expreſs command, as Adam had

‡ p. 177. § p. 178.

done. This manifeſtly refers to infants: death reigned over them; death was executed upon them. And this muſt be by ſome conſtitution which in ſome ſenſe imputed ſin, to them who had not committed actual ſin. For without ſuch a conſtitution ſin would never have been imputed, nor death executed on children.

"§ Yet 3. Death did not come upon them as a mere *natural* effect of their father Adam's ſin and death: but as a proper and legal puniſhment of ſin: for 'tis ſaid, his ſin brought *condemnation* upon all men. ‖ Now this is a legal term and ſhews, that death is not only a natural, but a penal evil, and comes upon infants as guilty and *condemned*: not for their own actual ſins; for they had none; but for the ſin of Adam their legal head, their appointed repreſentative.

"In the 18th verſe the expreſſion is very ſtrong. By *the offence of one* judgment came *upon all men to condemnation*. All the children of Adam young and old, are *condemned* for his *one offence*. But farther.

"4. In the original it is not, *By the offence of one*; but *By one offence*. By the ſingle offence of Adam, when he ſtood as the head of all his offſpring, and brought ſin and death upon them by his diſobedience: as, in the following verſe, *By one man's diſobedience many were made or conſtituted ſinners*, that is, became liable to guilt and death. And ſo in the 16th verſe, one

§ p. 179. ‖ Verſe 18.

one ſingle offence is repreſented as condemning thro' Adam, and ſtands in oppoſition to the many *offences* which are pardoned thro' Chriſt.

" 5. § There is a yet farther proof in this chapter that Adam conveyed ſin and death to his poſterity, not merely, as a natural parent, but as a common head and repreſentative of all his offſpring. As Adam and Chriſt are here ſaid to be the two ſprings of ſin and righteouſneſs, of death and life to mankind, ſo the one is repreſented as a *type* and *figure* of the other. In this very reſpect ¶ Adam was a *figure or type of Chriſt*. And for this very reaſon Chriſt is † called *the ſecond man*, *the laſt* Adam. As one was the ſpring of life, ſo the other was the ſpring of death, to all his ſeed or offſpring.

" Now Chriſt is a ſpring of life not only as he conveys ſanctification or holineſs to his ſeed, but as he procures for them juſtification and eternal life by his perſonal obedience. And ſo Adam is a ſpring of death, not only as he conveys an unholy nature to his ſeed, to all men, but as he brings condemnation to eternal death upon them, by his perſonal diſobedience. And this is the chief thing which the apoſtle ſeems to have in his eye throughout the latter part of this chapter: the conveyance of condemnation and death to the ſeed of Adam, of juſtification and eternal life to the ſeed of Chriſt, by the means of what their reſpective heads or repreſentatives had done.

" But

§ p. 181. ¶ verſe 14. † 1 Cor. xv. 47, 48, 49.

" † But fome object, " all the bleſſings which God gave at firſt to Adam, conſiſted in theſe three particulars, 1. The *bleſſing of propagation.* —2. *Dominion over the brutes.*—3. *The image of God.* But all theſe three are more expreſsly, and emphatically pronounced to Noah and his ſons than to Adam in paradiſe."

" I anſwer, ‡ If we review the hiſtory and context, we ſhall find the bleſſing of Adam and that of Noah, very widely differ from each other, in all the three particulars mentioned.

* " 1. The bleſſing of Adam relating to propagation, was without thoſe multiplyed pains and ſorrows, which after the firſt ſin, fell upon women, in bearing children. It was alſo a bleſſing of ſuſtentation or nouriſhment, without hard toil and the ſweat of his brow. It was a bleſſing without a curſe on the ground, to leſſen or deſtroy the fruitfulneſs thereof. It was a bleſſing without death, without returning to duſt: whereas the bleſſing of Noah, did not exclude death, nor the pains of child-birth, nor the earning our bread by the ſweat of our brow.

" 2. To Adam ‖ was given *dominion over the brutes.* To Noah it was only ſaid, *The fear of you and the dread of you ſhall be upon every beaſt.* But notwithſtanding this fear and dread, yet they frequently ſting men to death, or bite and tear them in pieces. Whereas no ſuch calamity could ever

† p. 183. ‡ p. 186. ‖ p. 187.

ever have befallen innocent Adam or his innocent offspring.

3. The ¶ *image of* God in which Adam was created, consisted eminently in righteousness and true holiness. But that part of *the image God* which remained after the fall and remains in all men to this day, *is the natural image* of God, namely the spiritual nature and immortality of the soul: not excluding the *political image* of God, or a degree of dominion over the creatures still remaining. But the moral image of God, is lost and defaced: or else it could not be said to be *renewed*. § It is then evident, that the blessing given to Adam in innocency, and that given to Noah after the flood, differ so widely, that the latter was consistent with the condemnation or curse for sin, and the former was not. Consequently mankind does not now stand in the same favour of God, as Adam did while he was innocent.

" Thus it appears, that the holy scripture both in the old and new Testaments, give us a plain and full account, of the conveyance of sin, misery and death from the first man to all his offspring.

SECT.

¶ p. 188. § p. 189.

The FIRST ESSAY.

Do the preſent miſeries of man alone, prove his apoſtacy from God?

SECT. I.

A general ſurvey of the follies and miſeries of mankind.

" UPON † a juſt view of human nature, from its entrance into life, 'till it retires behind the curtain of death, one would be ready to ſay concerning man, " Is this the creature that is ſo " ſuperior to the reſt of the ‡ inhabitants of the " globe, as to require the peculiar care of the " Creator in forming him? Does he deſerve " ſuch an illuſtrious deſcription, as even the " Heathen poet has given us of him?"

Sanctius his animal, mentiſq; capacius Altæ
Deerat adhuc, & quod dominari in cætera poſſet.
Natus homo eſt: ſive hunc divino ſemine fecit
Ille opifex rerum mundi melioris origo
Finxit in Effigiem moderantum cuncta deorum.
Pronaq; cum ſpectent animalia cætera terram
Os hominis ſublime dedit, cœlumq; tueri
Juſſit, & erectos ad ſidera tollere vultus.

A creature of a more exalted kind,
Was wanting yet, and then was man deſigned:
Conſcious of thought, of more capacious breaſt,
For empire form'd and fit to rule the reſt.
Whether with particles of heavenly fire,
The God of nature did his ſoul inſpire,

And

† p. 359. ‡ p. 360.

And moulding up a mass in shape like our's,
Form'd a bright image of th' all-ruling powers.
And while the mute creation downward bend
Their sight, and to their earthy mother tend,
Man looks aloft, and with erected eyes,
Beholds his own hereditary skies.

" Now § if man was formed in the image of God, certainly he was a holy and a happy being. But what is there like holiness or happiness now found, running through this rank of creatures? Are there any of the brutal kind that do not more regularly answer the design of their creation? Are there any brutes that we ever find acting so much below their original character, on the land, in the water, or the air, as mankind does all over the earth? Or are there any tribes among them, through which pain, vexation, and misery, are so plentifully distributed as they are among the children of men?

" Were † this globe of earth to be surveyed from one end to the other, by some spirit of a superior order, it would be found such a theatre of folly and madness, such a maze of mingled vice and misery, as would move the compassion of his refined nature, to a painful degree, were it not tempered by a clear sight of that wise and just providence, which strongly and sweetly works in the midst of all; and will in the end bring good out of all evil, and justify the ways of God with man.

SECT

§ p. 361. † p. 362.

SECT. II.

A particular ‡ view of the miseries of man.

" BUT to wave for the present the sins and follies of mankind, may we not infer from his miseries alone, that we are degenerate beings bearing the most evident marks of the displeasure of our maker?

" View the histories of mankind, and what is almost all history, but a description of the wretchedness of men, under the mischiefs they bring upon themselves, and the judgments of the Great God? The scenes of happiness and peace are very thin set among all the nations: and they are rather a transient § glimpse, here and there, than any thing solid and durable. But if we look over the universe, what public desolations by plague and famine, by storms and earthquakes, by wars and pestilence! What secret mischiefs reign among men, which pierce and torture the soul? What smarting wounds and bruises, what pains and diseases attack and torment the animal frame?

" Where ‖ is the family of seven or eight persons wherein there is not one or more afflicted with some troublesome malady, or tiresome inconvenience? These indeed are often concealed by the persons who suffer them, and by the families

‡ p. 363. § p. 364. ‖ p. 365.

lies where they dwell. But were they all brought together, what *hospitals* or *infirmaries* would be able to contain them?

What toils and hardships, what inward anxieties and sorrows, disappointments and calamities are diffused through every age and country? Do not ‡ the rich feel them as well as the poor? Are they not all teized with their own appetites, which are never satisfied? And their impetuous passions give them no rest. What keen anguish of mind arises from pride, and envy, and resentment? What tortures does ambition, or disappointed love, or wild jealousy, infuse into their bosoms? Mean-while the poor, together with inward vexations and corroding maladies of the mind, sustain likewise endless drudgeries in procuring their necessary subsistence. And how many of them cannot after all, procure, even food to eat and raiment to put on?

" * Survey man through every stage. See first what a figure he makes, at his entrance into life! *This animal, says* Pliny, *who is to govern the rest of the creatures, how he lies bound hand and foot all in tears, and begins his life in misery and punishment.* If we trace the education of the human race, from the cradle to mature age, especially among the poor, who are the bulk of all nations, the wretchedness of mankind will farther appear. How are they every where dragged up § in their tender age, through a train of nonsense, madness and

‡ p. 366. § p. 367.

and miſeries? What millions of uneaſy ſenſations do they endure in infancy and childhood by reaſon of thoſe preſſing neceſſities, which for ſome years they can tell only in cries and groans, and which their parents either are ſo poor they cannot relieve, or ſo ſavage and brutiſh that they will not? How wretchedly are theſe young generations hurried on through the folly and weakneſs of childhood, 'till new calamities ariſe from their own ungoverned appetities and impetuous paſſions? As youth advances, the ferments of the blood riſe higher, and the appetites and paſſions grow much ſtronger, and give more abundant vexation to the race of mankind, than they do to any of the brutal creation. And whereas § the all-wiſe God, for kind reaſons has limited the gratification of theſe appetites by rules of virtue; perhaps theſe very rules, through the corruption of our nature irritate mankind to greater exceſſes.

" Would the affairs ‖ of human life in infancy, childhood and youth, have ever been in ſuch a ſore and painful ſituation, if man had been ſuch a being as God at firſt made him, and had continued in the favour of his Maker? Could divine wiſdom and goodneſs admit of theſe ſcenes, were there not a degeneracy through the whole race, which by the juſt permiſſion of God, exerts itſelf ſome way or other in every ſtage of life?

* " Follow mankind to the age of public appearance upon the ſtage of the world. And what

§ p. 368; ‖ p. 370.

hall we find there, but infinite cares, labours and toil, attended with fond hopes almoſt always fruſtrated with endleſs croſſes and diſappointments, through ten thouſand accidents that are every moment flying acroſs this mortal ſtage? As for the poor, ¶ how does the ſultry toil exhauſt their lives in ſummer, and what ſtarving wretchedneſs do they feel in winter? How is a miſerable life ſuſtained among all the pains and fatigues of nature with the oppreſſion, cruelty and ſcorn of the rich.

" Let us follow on the track to the cloſe of life. What a ſcene is preſented us in old age? How innumerable and how inexpreſſible are the diſaſters and ſorrows, the pains and aches, the groans and wretchedneſs, that meet man on the borders of the grave, before they plunge him into it?

" And indeed is there any perſon on earth, high or low, without ſuch diſtreſſes and difficulties, ſuch croſſing accidents and perplexing cares, ſuch painful infirmities in ſome or other part of life, as muſt pronounce mankind upon the whole a miſerable being? Whatever ſcenes of happineſs ſeem to attend him, in any ſhining hour, a dark cloud ſoon caſts a gloom over them, and the pleaſing viſion vaniſhes as a dream.

" And what are the † boaſted pleaſures which ſome have ſuppoſed to ballance the ſorrows of life? Are not moſt of them owing in a good degree,

¶ p. 371. † p. 373.

gree, to some previous uneasiness? 'Tis the pain of hunger which makes food so relishing: the pain of weariness, that renders sleep so refreshing. And as for the blessings of love and friendship, among neighbours and kindred, do they not often produce as much vexation as satisfaction. Not indeed of themselves; but by reason of the endless humours and follies, errors and passions of mankind.

" Again. Do ‖ not the very pleasures of the body, prove the ruin of ten thousand souls? They may be used with innocence and wisdom: but the unruly appetites and passions of men, continually turn into a curse, what God originally designed for a blessing.

* " Think again how short and transient are the pleasures of life in comparison of the pains of it? How vanishing the sweetest sensations of delight? But in many persons and families, how many are the days, the months, the years, of fatigue, or pain, or bitter sorrow? What pleasure of the animal frame is either as lasting, or as intense as the pain of the gout or stone? How small is the proportion of sensible pleasure, that of pain or trouble, or uneasiness? And how far is it over-ballanced by the maladies or miseries, the fears or sorrows of the greatest part of mankind?

" As for intellectual pleasures, how few are there in the world, who have any capacity for them?

‖ p. 374.

them? And among thoſe few, how many differences and contentions? How many croſſing objections, bewilder'd enquiries, and unhappy miſtakes are mingled with the enjoyments? So that *he who increaſeth knowledge increaſeth ſorrow*, ſaith the wiſeſt of men, and upon the whole computation, he writes on this alſo, *Vanity and vexation of ſpirit.*

" † To talk then of real happineſs to be enjoyed in this life (abſtracted from the foretaſte of another) is contrary to all the common ſenſe and experience of every thinking man. Without this *taſte of the powers of the world to come*, I know ‡ not what wiſe man, would willingly come into theſe ſcenes of mortality, or go through them with any patience.

* " What, to be trained up from infancy, under ſo many unavoidable follies, prejudices and wretched deluſions through the power of fleſh and ſenſe? To be ſunk into ſuch groſs ignorance both of our ſouls, our better ſelves, and of the glorious being that made us? To lie under ſuch heavy ſhades of darkneſs, ſuch a world of miſtakes and errors, as are mingled with our little faint glimpſes, and low notices of God our Creator? What, to be ſo far diſtant from God, and to endure ſuch a long eſtrangement from the wiſeſt and beſt of beings, in this fooliſh and fleſhly ſtate, with ſo few and ſlender communications with or from him?

" What

† p. 376. ‡ p. 377.

" What, to feel ſo many powerful and dil
quieting appetites, ſo many reſtleſs and unrul
paſſions, which want the perpetual guard of
jealous eye, and a ſtrong reſtraint over them
Otherwiſe they will be ever breaking out int
ſome new miſchief.

" What to be ever ſurrounded with ſuch de
lights of ſenſe, as are conſtant temptations t
folly and ſin? To ¶ have ſcarce any joys, bu
what we are liable to pay dear for, by an excel
ſive or irregular indulgence? Can this be a de
ſirable ſtate? For any wiſe being who knows wha
happineſs is, to be united to ſuch a diſorderl
machine of fleſh and blood with all its uneaſy an
unruly ferments?

* " And to this another train of inbred miſe
ries which attend this animal frame. What wiſ
ſpirit would willingly put on ſuch fleſh and blood
as ours, with all the ſprings of ſickneſs and pain
anguiſh and diſeaſe in it? What to be liable t
the racking diſquietudes of gout and ſtone, and
a thouſand other diſtempers? To have nature
worn out by ſlow and long aches and infirmitie
and lie lingering many years on the borders o
death, before we can find a grave?

" † Solomon ſeems to be much of this mind
when after a ſurvey of the whole ſcheme of hu
man life, in its variety of ſcenes, (without the
views of hereafter) he declares, I ‡ *praiſed the*
dead

¶ p. 378. † p. 380. ‡ Eccleſ. iv. 2.

dead who were already dead, more than the living who were yet alive. And indeed it § appears that the miſeries of life are ſo numerous as to overballance all its real comforts, and ſufficiently to ſhew, that mankind now lie under evident marks of their Maker's diſpleaſure as being degenerated from that ſtate of innocence, wherein they were at firſt created.

SECT. III.

Objections anſwered.

"BUT it is objected "If human life in gene-
"ral is miſerable; how is it, that all men
"are ſo unwilling to die?"

"I anſwer, 1. Becauſe they fear to meet with more miſery in another life than they feel in this. See our Poet:

† *The wearieſt and moſt loathed worldly life,*
That pain, age, penury and impriſonment
Can lay on nature, 'tis a paradiſe
To what we fear of death.

And in another place,

If by the ſleep of death we could but end

§ p. 381. † p. 383.

The heart-ache and the thousand natural shocks
That flesh is heir to, 'twere a consummation
Devoutly to be wish'd. O who wou'd bear
The oppressor's wrongs, the poor man's contumely,
The insolence of office, and the spurns
That ‡ patient merit, of th' unworthy takes,
With all the long calamities of life;
When he himself might his quietus *make*
With a bare bodkin? Who wou'd bear such burdens,
And groan and sweat under a weary life,
But that the dread of something after death,
That undiscover'd country, from whose border
No traveller returns, puzzles the will,
And makes us rather bear those ills we have,
Than fly to others which are all unknown.

" § If you say, " But the Heathens knew nothing of a future life: and yet they too, in all their generations have been unwilling to die. Nor would they put an end to their own life were it never so miserable." I answer, Most of the antient (as well as the modern) Heathens, had some notions of an after-state, and some fears of punishment in another life for sins committed in this. And in the politer nations they generally supposed self-murderers in particular would be punished after death.

* *Proxima deinde tenent mœsti loca, qui sibi letum*
Insontes peperere manu, lucemq; perosi
Projecere

‡ p. 384. § p. 385.

Projecere animas. Quam vellent æthere in alto
Nunc & pauperiem & duros perferre labores!
Fata obſtant: duraq; palus innabilis unda
Alligat, & novies Styx interfuſa coercet.

The next in place and puniſhment are they
Who prodigally threw their lives away.
Fools, who repining at their wretched ſtate,
And loathing anxious life have hurried on their fate.
With late repentance now they would retrieve
The bodies they forſook, and wiſh to live:
All pain and poverty deſire to bear,
To view the light of heaven, and breathe the vital air.
But fate forbids: the Stygian floods oppoſe,
And with nine circling ſtreams the captive ſouls incloſe.

" I anſwer † 2. Suppoſe this love of life and averſion to death are found, even where there is no regard to a future ſtate, this will not prove that *mankind is happy:* but only that the God of nature hath wrought this principle into the ſouls of all men, in order to preſerve the work of his own hands. So that reluctance againſt dying is owing to the natural principle of ſelf-preſervation, without any formed and ſedate judgment, whether it is beſt to continue in this life or no, or whether life has more happineſs or miſery.

" It may be objected, ſecondly, If brutes ‡ ſuffer nearly the ſame miſeries with mankind, and

† p. 386. ‡ p. 389.

yet have not ſinned, how can theſe miſeries prove that man is an apoſtate being?

" I anſwer, it is by reaſon of man's apoſtaſy, that even brute animals ſuffer. *The whole creation groaneth together on his account, and travaileth together in pain to this day.* For the brute *creation was made ſubject to vanity*, to abuſe, pain, corruption, death, not *willingly*, not by any act of its own, *but by reaſon of him that ſubjected it:* of God who in conſequence of Adam's ſin, whom he had appointed Lord of the whole lower world, *for his ſake* pronounced this curſe (not only on the ground, but) on all which was before under his dominion.

" The miſery therefore of the brute creation, is ſo far from being an objection to the apoſtaſy of man, that it is a viſible ſtanding demonſtration thereof. If beaſts ſuffer, then man is fallen.

SECT. IV.

The apoſtaſy of man proved by ſcripture and reaſon.

" BUT † whether or no the *miſeries* of mankind alone will prove their apoſtaſy from God, it is certain theſe together with the *ſins* of men

† p. 409.

men are an abundant proof, that we are fallen creatures. And this I ſhall now endeavour to ſhew, both from the *expreſs* ‖ *teſtimony of ſcripture*, from the *neceſſity of renewing grace*, and from a *ſurvey of the Heathen* world.

Firſt, The ſcripture teſtifies, that an univerſal degeneracy and corruption, is come upon all the ſons and daughters of Adam.§ *Every imagination of the thoughts of the heart of man is only evil continually:* yea ¶ *evil from his youth.* † *The Lord looked down from heaven upon the children of men, to ſee if there were any that did underſtand and ſeek God. They are gone out of the way; there is none that doth good, no not one.* ‡ *There is not a juſt man upon earth, who doth good and ſinneth not.* § *All we like ſheep have gone aſtray, we have turned every one to his own way:* different wanderings, but all wanderers. ‖ *There is none righteous, no not one: there is none that doth good, no not one. Every mouth is ſtopped, and all the world become guilty before God. All are fallen ſhort of the glory of God, becauſe all have ſinned.* ¶ *If one died for all, then were all dead*; that is ſpiritually dead, *dead in treſpaſſes and ſins.*

* "Now can we ſuppoſe, that all God's creatures would univerſally break his law, run into ſin and death, defile and deſtroy themſelves, and that without any one exception, if it had not ariſen from ſome root of bitterneſs, ſome origi-

‖ p. 410. § Gen. vi. 5. ¶ Ch. viii. 21. † Pſal. xiv. 2. ‡ Eccleſ. vii. 20. § Iſa. liii. 6. ‖ Rom. iii. 10, 12, 19, 23. ¶ 2 Cor. v. 14.

nal iniquity, which was diffuſed through them all, from their very entrance into the world? It is utterly incredible, that every ſingle perſon, among the millions of mankind ſhould be born pure and innocent, and yet ſhould all, by free and voluntary choice, every one for himſelf, for near ſix thouſand years together, rebel againſt him that made them, if there were not ſome original contagion ſpread through them all at their entrance into life!

Secondly, The ſame thing appears from the ſcriptural doctrine of our recovery by divine grace. Let us conſider what manner the ſcripture repreſents that great change which muſt be wrought in our ſouls, in order to our obtaining the favour and image of God, and future happineſs. † *Except* ‡ *a man be born again, he cannot ſee the kingdom of God.* In other ſcriptures it is repreſented, that they *muſt be born of the Spirit*; they muſt be *born of God.* § They muſt be *created anew in Chriſt Jeſus unto good works.* They muſt ‖ *be quickened*, or raiſed again from their *death in treſpaſſes and ſins.* They muſt *be renewed in their ſpirit*, or *created after the image of God in righteouſneſs and true holineſs.* They muſt *be reconciled to God by Jeſus Chriſt*: they muſt be *waſhed from their ſins in his blood. Since all have ſinned and come ſhort of the glory of God*, therefore if ever they are ſaved, they muſt be *juſtified freely by his grace, through the redemption that is in Chriſt*

† p. 413. ‡ John iii. 3, 6, 8. § Eph. ii. 10. ‖ Ver. 5.

Chriſt Jeſus. Now ¶ can any one ſuppoſe God to have made ſo many millions of creatures, as have come into the world from Adam till now, which have all entered the world, innocent and holy, and yet not one of them ſhould retain his image in holineſs, or be fit for his favour, without being *born again, created anew, raiſed from the dead, redeemed,* not with corruptible things, but *with the blood of his own ſon?* Do not all theſe repreſentations prove, that every man is born with ſome original contagion, and under ſome criminal imputation in the ſight of God? Elſe would not one among all theſe millions be fit to be made a partaker of his favour, without ſuch amazing purifications as require the blood of the Son of God, and the almighty operation of his Spirit? Do not all theſe things ſhew, that mankind in their preſent generations, are not ſuch creatures as God at firſt made them?

" The † ſame great truth we may learn, thirdly, from even a ſlight ſurvey of the Heathen nations. A few days ago I was viewing, in the map of the world, the vaſt Aſiatic empires of Tartary and China, and a great part of the kingdom of the Mogul, with the multitude of iſlands in the Eaſt-Indies. I went on to ſurvey all the ſouthern part of Afric, with the ſavage nations of America. I obſerved the thouſands, or rather millions who dwell on this globe, and walk and trifle and live and die there, under the heavieſt

¶ p. 414. † p. 415.

cloud of ignorance and darkneſs, not knowing God, nor the way to his favour; who are drenched in groſs impieties and ſuperſtitions, who are continually guilty of national immoralities, and practiſe idolatry, malice and lewdneſs, fraud and falſhood, with ſcarce any regret or reſtraint.

* " Then ſighing within myſelf I ſaid, 'Tis not many years ſince theſe were all infants; and they were brought † up by parents who knew not God, nor the path that leads to life and happineſs. Are not theſe unhappy children born under difficulties almoſt unſurmountable? Are they not laid under almoſt an impoſſibility, of breaking their way of themſelves, thro' ſo much thick darkneſs, to the knowledge, the fear and the love of him that made them? Dreadful truth indeed! Yet, ſo far as I can ſee, certain and inconteſtable. Such, I fear, is the caſe of thoſe of human race who cover at preſent the far greateſt part of the globe.

* " Then I ran back in my thoughts four or or five thouſand years, and ſaid within myſelf, what multitudes in every age of the world, have been born in theſe deplorable circumſtances? They are inured from their birth to barbarous cuſtoms and impious practices; they have an image of the life of brutes and devils wrought in them by their early education: they have had the ſeeds of wretched wickedneſs, ſown, planted and

† p. 416.

and cultivated in them, by the ſavage inſtructions of thoſe that went before them. And their own imitation of ſuch horrible examples has confirmed the miſchief, long § before they knew or heard of the true God: if they have heard of him to this day. Scarce any of them have admitted one thoughtful enquiry, whether they follow the rules of reaſon, or whether they are in the way of happineſs and peace, any more than their parents before them. As they are born in this groſs darkneſs, ſo they grow up in the vile idolatries, and all the ſhameful abominations of their country, and go on to death in the ſame courſe. Nor have they light enough, either from without or within to make them aſk ſeriouſly, *Is there not a lie in my right hand? Am I not in the way of deſtruction?*

" St. Peter ‖ ſays indeed, That *in every nation he that feareth God and worketh righteouſneſs is accepted of him.* But if there were very few (among the Jews) who feared God, very few in thoſe learned nations of the Gentiles, how much fewer, may we ſuppoſe, are in thoſe barbarous countries, which have no knowledge, either divine or human?

*" But ¶ would this have been the caſe of thoſe unhappy nations, both of the parents and their children, in an hundred long ſucceſſions, had they been ſuch a race of creatures, as they came out of the hand of the Creator? If thoſe children

§ p. 417. ‖ p. 419. ¶ p. 420.

had been guiltleſs in the eye of God could this have been their portion? In ſhort, can we ſuppoſe, the wiſe and righteous and merciful God would have eſtabliſhed and continued ſuch a conſtitution for the propagation of mankind, which ſhould naturally place ſo many millions of them ſo early in ſuch diſmal circumſtances; if there had not been ſome dreadful and univerſal degeneracy ſpread over them and their fathers, by ſome original crime, which met and ſeized them at the very entrance into life?

The SECOND ESSAY.

A plain Explication of the Doctrine of Imputed Sin and Imputed Righteouſneſs. †

"THIS doctrine has been attended with many noiſy controverſies in the Chriſtian world. Let us try whether it may not be ſet in ſo fair and eaſy a light, as to reconcile the ſentiments of the contending parties.

"‡ When a man has broken the law of his country, and is puniſhed for ſo doing, 'tis plain that *ſin is imputed to him*; *his wickedneſs is upon him*; *he bears his iniquity*; that is, he is reputed,

† p. 427. ‡ p. 428.

puted or accounted guilty: he is condemned and dealt with as an offender.

" On the other hand if an innocent man, who is falsely accused is acquitted by the court, sin *is not imputed to him, but righteousness is imputed to him*; or to use another phrase, his *righteousness is upon him.*

" Or if a reward be given a man for any righteous action, this righteous act *is imputed to him.*

" Farther, If a man has committed a crime, but the prince pardons † him, then he is *justified from* it; and his fault is *not imputed to him.*

" But if a man having committed treason, his estate is taken from him and his children, then they *bear the iniquity of their father*, and his sin is *imputed to them* also.

" If a man lose his life and estate for murder, and his children thereby become vagabonds, then the blood of the person murdered is said to *be upon the murderer, and upon his children* also. So the Jews: *His blood be on us and on our children*; let us and our children be punished for it.

" Or ‡ if a criminal had incurred the panalty of imprisonment, and the state were to permit a friend of his to become his surety, and to be confined in his room, then his crime is said to be *imputed to his surety or* to be *laid upon him*; *he bears the iniquity of* his friend, by suffering for

† p. 429. ‡ p. 430.

him. Meantime the crime for which the furety now ſuffers, *is not imputed* to the real offender.

" And ſhould we ſuppoſe the prince, to permit this furety to exert himſelf in ſome eminent ſervice, to which a reward is promiſed, and all this in order to entitle the criminal to the promiſed reward, then this eminent ſervice may be ſaid *to be imputed* to the criminal, that is, he is rewarded on the account of it. So in this caſe, both what his friend has done and ſuffered, *is imputed to him.*

" If ¶ a man do ſome eminent ſervice to his prince, and he with his poſterity are dignified on account of it; then the ſervice performed by the father is ſaid to be *imputed to the children alſo.*

" Now if among the hiſtories of nations we find any thing of this kind, do we not eaſily underſtand what the writers ſay? Why then do we judge theſe phraſes when they are found in the inſpired writers, to be ſo hard to be underſtood?

" But it may be aſked, how can † the acts of the parent's treaſon, be *imputed to his* little child? Since thoſe acts were quite out of the reach of an infant, nor was it poſſible for him to commit them.

" Or how can the eminent ſervice performed by a father, be *imputed to his child*, who is but an infant?

" I an-

¶ p. 431. † p. 432.

" I anſwer,‡ 1. Thoſe acts of treaſon or acts of ſervice, are by a common figure, ſaid to be *imputed to the children*, when they ſuffer or enjoy the conſequences of their father's treaſon or eminent ſervice: though the *particular actions* of of treaſon or ſervice, could not be practiſed by the children. This would eaſily be underſtood ſhould it occur in an human hiſtory. And why not, when it occurs in the ſacred writings?

" I Anſwer 2. *Sin* is taken either for an *act of diſobedience* to a law, or for the *legal reſult* of ſuch an act; that is, the *guilt, or liableneſs to puniſhment*. Now when we ſay, the ſin of a traitor is *imputed to §his children* we do not mean, that the act of the father is charged upon the child: but that the guilt or liableneſs to puniſhment is ſo transferred to him that he ſuffers baniſhment or poverty on account of it.

" In like manner *righteouſneſs* is either, particular acts of obedience to a law, or the *legal reſult* of thoſe actions that is, a *right to the reward* annext to them.

" And ſo when we ſay, *The righteouſneſs* of him that has performed ſome eminent act of obedience, *is imputed to his children*, we do not mean, that the particular act of the father is charged on the child, as if he had done it: but that the *right to reward*, which is the reſult of that act, is transferred to his children.

" Now

‡ P. 433. § P. 434.

" Now § if we would but thus explain every text of ſcripture wherein either *imputed ſin or imputed righteouſneſs* is mentioned, (whether in expreſs words, or in the plain meaning of them) we ſhould find them all eaſy and intelligible.

" Thus ‖ we may eaſily underſtand, how the obedience of Chriſt is imputed to all his ſeed; and how the *diſobedience of* Adam is imputed to to all his children.

" To confirm this, I would add theſe three remarks:

" 1. There are ſeveral hiſtories in ſcripture, where expreſſions of the ſame import occur.

" So. Gen xxii. 16. *Thy ſeed ſhall poſſeſs the gate of his enemies, becauſe thou haſt obeyed my voice.* Here *Abraham's obedience*, that is the reſult of it, *is imputed* to his poſterity.

" So ¶ *Numb.* xxv. 11. *God gave to Phinehas and his ſeed after him the covenant of an everlaſting prieſthood; becauſe he was zealous for his* God, and ſlew the criminals in Iſrael. This was ſo *imputed to his children* that they alſo received the reward of it.

" Thus the ſin of Achan was ſo imputed to his children, that they were all ſtoned on account of it, Joſh. vii. 24. In like manner the covetouſneſs of *Gehazi was imputed* to his poſterity (2 Kings v. 27) when God by his prophet † pronounced

§ p. 435. ‖ p. 436. ¶ p. 437. † p. 438.

pronounced, that the *leproſy ſhould cleave unto him and to his ſeed for ever.*

" 2. The ſcriptures both of the Old and New Teſtament, uſe the words *ſin* and *iniquity*, (both in *Hebrew* and *Greek*) to ſignify not only the criminal *actions* themſelves, but alſo the *reſult* and § *conſequences* of thoſe actions, that is, *The guilt* or *liableneſs to puniſhment:* and ſometimes the *puniſhment* itſelf, whether it fall upon the original criminal, or upon others, on his account.

" In the ſame manner the ſcriptures uſe the word *righteouſneſs*, not only for *acts* of obedience, but alſo the *reſult* of them, that is, *juſtification*, or *right to a reward.* A moderate ſtudy of ſome of thoſe texts where theſe words are uſed, may convince us of this.

" So Job xxxiii. 26. *God will render to a man his righteouſneſs:* that is, the reward of it. Hoſ. x. 12. *Sow to yourſelves in righteouſneſs, till the Lord come and rain righteouſneſs upon you:* that is, till he pour down the rewards or fruits of it upon you.

" ‖ I might add here, that in ſeveral places of St. Paul's epiſtles, *righteouſneſs* means *juſtification*, in the paſſive ſenſe of the word.

" So Rom. x. 4. *Chriſt is the end of the law for righteouſneſs to every one that believeth:* that is, in order to the juſtification of believers. Rom. x. 10. *With the heart of man believeth unto righteouſneſs*; that is, ſo as to obtain juſtification.

Gal.

§ p. 439. ‖ p. 440.

Gal. ii. 21. *If righteouſneſs*, that is, juſtification, *come by the law, then Chriſt is dead in vain.* This particularly holds, where the word λογίζομαι or *impute* is joined with *righteouſneſs*. As Rom. iv. 3. Abraham *believed God, and it was imputed to him for righteouſneſs.* Rom. iv. 5. *His faith is counted to him for righteouſneſs.* It is not ἀντὶ or ὑπὲρ *for*, or *inſtead of righteouſneſs : but* εἰς δικαιοσύνην *in order to juſtification* or acceptance with God.

" And in other places of ſcripture, *a work*, whether good or evil, is put for the *reward* of it. Job xxxiv. 11. *The work of a man will he render unto him*; that is, the recompence of it. So St. Paul deſires Philemon, to impute any *wrong* he had received from Oneſimus to himſelf: that is, not the evil *action*, but the *damage* he had ſuſtained.

" Indeed when *ſin* or *righteouſneſs* are ſaid *to be imputed* to any man, on account of what himſelf hath done, the words uſually denote both the good or evil actions themſelves, and the legal reſult of them. But when the *ſin* or *righteouſneſs* of one perſon is ſaid *to be imputed* to another, then generally thoſe words mean only the reſult thereof, that is a liableneſs to puniſhment on the one hand, and to reward on the other.

" † But let us ſay what we will, to confine the ſenſe of the *imputation of ſin and righteouſneſs, to* the *legal reſult, the* reward or puniſhment *of good*

or

† p. 444.

or evil actions: let us ever ſo explicitly deny the imputation of *the actions* themſelves to others, ſtill Dr. Taylor will level almoſt all his arguments, againſt *the imputation of the actions themſelves*, and then triumph in having demoliſhed what we never built, and refuting what we never aſſerted.

" 3. The § ſcripture does not, that I remember, any where ſay in expreſs words, That *the ſin of Adam is imputed to his children*; *or that the ſins of believers are imputed to* Chriſt; or, that *the righteouſneſs of Chriſt is imputed to believers*. But the true meaning of all theſe expreſſions is ſufficiently found in ſeveral places of ſcripture.

" ‖ Yet ſince theſe expreſs words and phraſes, of the *imputation* of Adam's *ſin to us*, *of our ſins to* Chriſt, and of Chriſt's *righteouſneſs to us*, are not plainly written in ſcripture: we ſhould not impoſe it on every Chriſtian, to uſe theſe very expreſſions. Let every one take his liberty, either of confining himſelf to ſtrictly ſcriptural language; or of manifeſting his ſenſe of theſe plain ſcriptural doctrines, in words and phraſes of his own.

" But if the words were expreſly written in the bible, they could not reaſonably be interpreted in any other ſenſe, than this which I have explained by ſo many examples, both in ſcripture, hiſtory and in common life.

" I would only add, If it were allowed, that the very act of Adam's diſobedience was imputed to

§ p. 446. ‖ p. 447.

to all his poſterity; that all the ſame ſinful *actions* which men have committed, were imputed to Chriſt, and the very actions which Chriſt did upon earth, were imputed to *believers*: what greater puniſhments would the poſterity of Adam ſuffer? Or what greater bleſſings could believers enjoy, beyond what ſcripture has aſſigned, either *to mankind*, as the reſult of the ſin of Adam or to Chriſt as the reſult of the ſins of men; or to *believers*, as the reſult of the righteouſneſs of Chriſt?"

PART V.

The doctrine of original ſin.

I Believe every impartial reader is now able to judge, whether Dr. Taylor has ſolidly anſwered Dr. Watts or no. But there is another not inconſiderable writer whom I cannot find he has anſwered at all, tho' he has publiſhed four ſeveral tracts, profeſſedly againſt Dr. Taylor: of which he could not be ignorant becauſe they are mentioned in the "*Ruin and recovery of human nature.*" I mean, the Rev. Mr. Sam. Hebden, Miniſter *at Wrentham in Suffolk*. I think it therefore highly expedient, to ſubjoin a ſhort abſtract of theſe alſo; the rather, becauſe the tracts themſelves

elves are very ſcarce, having been for ſome time out of print.

ECCLES. vii. 29.

Lo this only have I found, That God made man upright ; but they have ſought out many inventions.

" IN † the preceding verſe Solomon had declared, how few wiſe and good perſons he had found in the whole courſe of his life. But leſt any ſhould blame the providence of God for this, he here obſerves, that theſe were not what God made man at firſt: and that their being what they were not, was the effect of a wretched apoſtaſy from God. The original words ſtand thus, *Only ſee thou, I have found*——

" ‡*Only*; This word ſets a mark on what it is prefixt to, as a truth of great certainty and importance. See, obſerve, *thou*. He invites every hearer and reader, in particular, to conſider what he was about to offer. *I have found*. I have diſcovered this certain truth, and aſſert it on the fulleſt evidence ; *That God made man upright ; but they have ſought out many inventions.*

" The

† p. 3. ‡ p. 4.

"The Hebrew word ישר which we render *upright* is properly † oppoſed to *crooked, irregular, perverſe.* It is applied to things, to ſignify their being *ſtraight*, or agreeable to rule. But it is likewiſe applied both to God and man, with the words and *works* of both. As applied to God, the ways of God, the *word* of God, it is joined with *good*, *Pſalm* xxv. 8. *with righteous*, *Pſalm* cxix. 137. with *true and good*, *Neh.* ix. 13, where mention is made of *right judgments, true laws, good ſtatutes. The uprightneſs* with which God is ſaid to *miniſter judgment to the people anſwers to righteouſneſs.* In a word, God's uprightneſs is the moral rectitude of his nature, infinitely wiſe and good, juſt and perfect. The *uprightneſs of man*, is his conformity, of heart and life, to the rule he is under, which is the law or will of God. Accordingly we read of *uprightneſs of heart*, *Pſal.* xxxvi. 10. *Job.* xxxiii. 3. *and uprightneſs of way* or converſation, *Pſ.* xxxvii. 14. and often elſewhere. *The upright man* throughout the ſcripture, is a truly good man, a man of integrity, an holy perſon.‡ In *Job* i. 1, 8. C. ii. 3. Upright is the ſame with *perfect* (as in Pſal. xxxvii. 37. and many other places) and is explained by, one *who feareth God and eſcheweth evil.* In *Job* viii. 6. it is joined, and is the ſame with, pure. In the ſame ſenſe it is taken (to mention but a few out of many texts which might be produced) *Prov.* x. 29.

† p. 5. ‡ p. 6.

x. 29. *The way of the Lord is ſtrength to the upright, but deſtruction ſhall be to the workers of iniquity.* C. xi. 3. *The integrity of the upright ſhall guide them; but the perverſneſs of tranſgreſſors ſhall deſtroy them.* V. 6. *The righteouſneſs of the upright ſhall deliver them; but tranſgreſſors ſhall be taken in their own naughtineſs.* V. 11. *By the bleſſing of the upright the city is exalted.* C. xv. 8. *The ſacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is his delight.* C. xxi. 29. *A wicked man hardneth his face, but as for the upright, he directeth his way.* From even theſe texts it manifeſtly appears, that uprightneſs as applied to man, is the very ſame with *righteouſneſs*, *holineſs*, *or integrity* of of heart and converſation.

" When therefore Solomon ſays, God *made man upright*, the plain, undeniable meaning is, God at firſt formed man ‡ righteous or holy: altho' *they have ſought out many inventions. They*,— this refers to Adam, which is both a ſingular and a plural noun: they our firſt parents, and with them their poſterity, *have ſought out many inventions*, many contrivances, to offend God and injure themſelves. Theſe *many inventions* are oppoſed to the uprightneſs, the ſimplicity of heart and integrity, with which our firſt parents, and mankind in them, were originally made by God.

" The

‡ p. 7.

" The doctrine of the text then is, that God at his creation *made man upright* or *righteous*; not only *rational* and a *free-agent*, but *holy*. Therefore ‖ to maintain, that " Man neither was nor could be formed holy, becauſe none can be holy, but in conſequence of his own choice and endeavour," is bold indeed! To prove the contrary, and juſtify Solomon's aſſertion, I offer a few plain arguments.

" I. Moſes in his account of the creation writes, *And God ſaid, Let us make man in our own image*. Now § that righteouſneſs or holineſs is the principal part of this image of God, appears from Eph. iv. 22, 24, and Col. iii. 9, 10. On which paſſages I obſerve, 1. By *the old man* is not meant *an Heatheniſh life*, or an ungodly converſation; but a *corrupt nature*. For the apoſtle elſewhere ſpeaks of *our old man*, as *crucified with Chriſt*; and here diſtinguiſhes from it their *former converſation*, or ſinful actions, which he calls *the deeds of the old man*. 2. By *the new man* is meant, not a *new courſe of life*, (as the Socinians interpret it) but a *principle of grace*, called by St. Peter, *the hidden man of the heart*, and a *divine nature*. 3. To ¶ *put off the old man* (the ſame as to *crucify* the *fleſh*) is to ſubdue and mortify our corrupt nature: to *put on the new man* is to ſtir up and cultivate that gracious principle, that new nature. *This*, ſaith the apoſtle, *is created after God, in righteouſneſs and true holineſs. It is created:*

‖ p. 8. § p. 9. ¶ p. 10.

created: which cannot properly be ſaid, of a *new courſe of life*; but may, of a *new nature*. It is created *after God*, or *in his image and likeneſs* mentioned by Moſes. But what is it to be *created after God*, or *in his image?* It is, to be *created in righteouſneſs and true holineſs:* (termed *knowledge*, the practical knowledge of God, Col. iii. 10.) But if *to be created after God*, or *in his image and likeneſs*, is *to be created in righteouſneſs and true holineſs*, and if that principle of righteouſneſs and holineſs by which we are *created unto good works*, is a *new man*, a *divine nature*; it is eaſy to infer, that man was at firſt created *righteous* or *holy*.

* " II. All things, as at firſt made by God, *were very good*. Not indeed could he make them otherwiſe. Now a *rational* being is *not good*, unleſs his *rational* powers are all devoted to God. The goodneſs of man, as a rational being muſt lie † in a devotedneſs and conſecration to God. Conſequently, man was at firſt thus devoted to God: otherwiſe he was *not good*. But this devotedneſs to the love and ſervice of God is true righteouſneſs or holineſs. This righteouſneſs then, this goodneſs, or uprightneſs, this regular and due ſtate, or diſpoſition of the human mind, was at firſt natural to man. It was wrought into his nature, and concreated with his rational powers. A *rational* creature, as ſuch, is capable of knowing, loving, ſerving, living in communion

† p. 12.

munion with the Moſt Holy One. Adam at firſt either did or did not uſe this capacity; either he knew and loved God or he did not. If he did not, he was not *very good*, no, nor *good* at all; if he did, he was upright, righteous, holy.

* " III. When God veſted man with dominion over the other creatures, how was he qualified for exerciſing that dominion, unleſs he had in himſelf a principle of love and obedience to the ſupreme Governor? Did not God form ¶ the creatures obedient to man, to confirm man in his loving obedience to God? Or did he create them, with a diſpoſition to depend on and obey man as their lord, and not create man with a diſpoſition to obey and live dependent on the Lord of all? But this diſpoſition is uprightneſs. Therefore God *made man upright.*

" IV. Either man was created with principles of love and obedience, or he was created an enemy to God. One of theſe muſt be: for as all the duty required of man, as a rational being is ſummarily comprifed in love, a ſupreme love to God, and a ſubordinate love to others, for his ſake: ſo there can be no medium between a rational creature's loving God, and not loving, which is a degree of *enmity* to him. Either, O man, thou loveſt God, or thou doſt not: if thou doſt, thou art holy or righteous: if thou doſt not, thou art indiſpoſed to ſerve him in ſuch a manner, and with ſuch a frame of ſpirit as he requires. Then thou art an enemy

¶ p. 13. ‖ p. 14.

§ enemy to God, a rebel againſt his authority. But God could not create man in ſuch a ſtate, in a ſtate of enmity againſt himſelf. It follows, that man was created a lover of God, that is righteous and holy.

* " In a word. ‖ Can you prove, either that man was not *created after God*," or that this does not mean being *created in righteouſneſs and true holineſs?* Was not man, as all creatures, good in his kind? And is a *rational* creature *good*, unleſs all its powers are devoted to God? Was not man duly qualified at firſt to exerciſe dominion over the other creatures? And could he be ſo qualified without a principle of love and obedience to their common Lord? Laſtly, Can any man prove, either that man could be *innocent* if he did not love the Lord his God with all his heart? Or that ſuch a love to God is not *righteouſneſs* and true *holineſs?*

" † From the doctrine of man's *original righteouſneſs* we may eaſily conclude that of *original ſin.* ‡ For this reaſon it is, that ſome ſo earneſtly proteſt againſt *original righteouſneſs*, becauſe they dread looking on themſelves as *by nature* fallen creatures and *children of wrath.* If man was not holy at firſt, he could not fall from a ſtate of holineſs: and conſequently the firſt tranſgreſſion expoſed him and his poſterity to nothing but temporal death. But on the other hand, if *man was made upright* it follows, 1. That man when

§ p. 14. ‖ p. 15. † p. 20. ‡ p. 21.

he fell loſt his original righteouſneſs, and therewith his title to God's favour and to communion with God. 2. That he thereby incurred not only temporal but *ſpiritual death*. He became *dead in ſin* and *a child of wrath*. And 3. That all his poſterity are born with ſuch a nature, not as man had at firſt, but as he contracted by his fall.

GEN. ii. 16, 17.

And the Lord God commanded the man, ſaying, Of every tree of the garden thou mayſt freely eat: but of the tree of knowledge of good and evil, thou ſhalt not eat of it. For in the day that thou eateſt thereof thou ſhalt ſurely die.

" † GOD forbad man to eat of this tree, in token of his ſovereign authority, and for the exerciſe of man's love, ‡ and the trial of his obedience. The words added, *In the day thou eateſt thereof thou ſhalt ſurely die*, or literally, *In dying thou ſhalt die*, mean, not only, *Thou ſhalt certainly die*, but, *Thou ſhalt ſuffer every kind of death*. Thy *ſoul* as well as thy *body* ſhall die. And indeed if God made man *upright* or *holy*: if man at firſt enjoyed *the life of God*, including holineſs joined with bleſſedneſs: and if the miſerable

† p. 26. ‡ p. 27.

ferable ſtate of the *ſoul* (as well as the diſſolution of the body) is in ſcripture termed *death*, it plainly follows, that the original threatning includes nothing leſs than a loſs of man's original uprightneſs, of his title to God's favour, and a life of happy communion with God.

* " The words mean farther, *Thou* § *ſhalt inſtantly die*; as ſoon as ever thou eateſt. And ſo he did. For in that inſtant his original righteouſneſs, title to God's favour, ‖ and communion with God being loſt, he was ſpiritually dead, *dead in ſin*, his ſoul was dead to God, and his body liable to death, temporal and eternal.

" And as there is a *threatning* of *death* expreſſed in theſe words, ſo a *promiſe of life* is implied. The threatning death, only in caſe of diſobedience, implied, that otherwiſe he ſhould not die. And even † ſince the fall, the law of God promiſes life to obedience, as well as threatens death to diſobedience: ſince the tenor of it is, *Do this and live: if thou wilt enter into life, keep the commandments.*

* " ‡ Now a law given by God with a promiſe of life and a threatning of death, conſented to by man, is evidently a *covenant*. For what is a covenant? But a mutual agreement of two or more parties on certain terms? Now in this ſenſe God *covenanted* with man, and man *covenanted* with God. God gave a law, promiſing

§ p. 28. ‖ p. 29.
† p. 30. ‡ p. 31.

life in caſe of obedience, threatning death in caſe of diſobedience. And man accepted of the terms. Here therefore was a real *covenant*.

" But to guard this againſt objections, I add,

1. We do not affirm, that God viſibly appeared, and formally treated with Adam, as one man with another. Without ſo formal § a procedure, God could and doubtleſs did, ſignify to him, on what terms he was to expect life or death.

" 2. We do not aſſert, that God promiſed to tranſlate him to heaven; but without queſtion he made Adam ſenſible, that if he continued obedient he ſhould continue happy, whether in paradiſe or ſome other region.

" 3. If ‖ one greatly ſuperior will freely condeſcend to treat with an inferior, this does not diſannul the mutual agreement, or hinder its having the nature of a *covenant*. So God entered into a proper covenant with Abraham of old, and with his people in the goſpel. And if ſo, much more might he do ſo with man, when perfectly *upright* toward God.

" And this covenant was made with Adam not only for *himſelf*, but likewiſe for all his *poſterity*. This appears

" 1. † From the tenor of the original threatning, compared with the preſent ſtate of mankind. For it is evident, that every one of his poſterity is born *liable to death*: that the *death* to which all are liable, was not threatned but in caſe of man's *ſinning*:

§ p. 32. ‖ p. 33. † p. 34.

ſinning: that man was not liable to *death* till he *ſinned*, and his being ſo was the reſult of the threatning; and, that the ſcripture conſtantly points at *ſin* as the ſole cauſe of *death*, and of all *ſuffering*. But if all mankind are born liable to *that* which was originally threatned only to *ſin*, then all mankind are accounted ſinners, and as ſuch are concerned in the *original threatning*, and conſequently in the *original promiſe*.

2. ‡ From 1 Cor. xv. 22. *In Adam all die.* Here the apoſtle ſpeaks not of both our parents, but of Adam ſingly, (as alſo Rom. v.) to denote our peculiar relation to him. The *all* mentioned are all his natural deſcendents, who *all die in* or *through him*, that is, are liable to death on account of their relation to him. And it is not only a *bodily death* that is here ſpoken of; for it ſtands oppoſed not to a bare revival of the body, but to a happy and glorious reſurrection, ſuch as *they that are Chriſt's* will partake of at his ſecond coming. For of this reſurrection, not that of the ungodly, the apoſtle is ſpeaking throughout this chapter. But § they could not *die in Adam*, if they did not in ſome ſenſe *ſin in him*, and fall *with him:* if the covenant had not been made with him, not for himſelf only but for all his poſterity.

* 3. From verſe 45 and 47 of the ſame chapter. The *firſt man*, Adam, and *the ſecond man*, *the laſt* Adam are here oppoſed. Now why is Chriſt,

‡ p. 35. § p. 36.

notwithſtanding the millions of men intervening between Adam and him, and following after his birth, called *the ſecond man*, and the *laſt Adam?* We have an anſwer Rom. v. 12, 14, &c. where Adam is ſaid to be *a figure of Chriſt:* and the reſemblance between them is ſhewn to lie in this, that as *ſin* and *death* deſcend from one, ſo *righteouſneſs* and *life* from the other. Conſequently what Chriſt is with regard to all his ſpiritual ſeed, that Adam is with regard to all his natural deſcendents, namely, a *public perſon*, a *federal head*, a *legal repreſentative:* one with whom the covenant was made not only for himſelf, but alſo for his whole poſterity."

John iii. 5, 6.

Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

That which is born of the fleſh, is fleſh: and that which is born of the Spirit, is ſpirit.

"IN this text we have

"I. The New Birth deſcribed;

"II. The neceſſity of it inſiſted on;

"III. The original corruption of every child of

of Adam obſerved, as that from which the neceſſity of ſuch a change ariſes.

* " I. The New Birth is here deſcribed. Whatever this implies, the Spirit of God is the ſole author of it. He does not help a man to regenerate himſelf, but takes the work into his own hands. A child of God, as ſuch, is *not born of blood*; does not become ſo by a deſcent from pious parents. He is not *born of the will of the fleſh*, is not renewed by the power of his own carnal will; *nor of man*, of any man whatſoever, *but of God:* by the ſole power of his Spirit.

" In regeneration the holy Spirit mortifies *the old man*, corrupt nature, and breathes a principle of life into the ſoul: a principle of faith, of ſincere love, and willing obedience to God. He who was *dead in ſin*, is now *dead to ſin*, and *alive to God through Jeſus Chriſt*. God has *created in him a clean heart*, and *renewed a right ſpirit within him*. He has *created* him *unto good works*, and *written* his *law in his heart*. But if the Spirit of God is the ſole agent in the work of regeneration: if the ſoul of man has no active intereſt or concern in his *being born again:* if man was created holy, and regeneration re-inſtamps that holy image of God on the ſoul: if *the new man* is *created after God in righteouſneſs and true holineſs:* if the corruption of nature (termed *the old man* or *fleſh*) is not contracted by imitation or

cuſtom, but is an inbred, hereditary diſtemper, coeval with our nature: if all truly good works are the fruits of a good heart, a good principle wrought in the ſoul: it plainly follows, that the faith, hope, love, fear, which diſtinguiſh the children of God from others, are not of the nature of *acquired*, but of *infuſed habits* or principles. To ſay then, "That all holineſs muſt be "the effect of a man's own choice and endea-"vour, and that by a right uſe of his natural "powers every man may and muſt attain an habit "of holineſs, that is, *be born again*:" however pleaſing it may be to human vanity, is contrary to the whole tenor of ſcripture.

"And all the ſcriptural expreſſions on this head are grounded on the real nature of things. *Sin* is of the nature of *filth* and *corruption*. It pollutes the whole man, and renders him as an *unclean* thing in the ſight of God. When therefore the Spirit of God removes this, he is ſaid to *create a clean heart*, to *purify the heart*, to *ſprinkle clean water upon* us, to *waſh* us *from* our *filthineſs*. And this cleanſing efficacy is in the text expreſt by being *born of water and of the Spirit*.

"When therefore our Lord ſpeaks of being *born of the Spirit*, his plain meaning is, there is a ſpiritual cleanſing you muſt partake of, mentioned in thoſe promiſes, *I will ſprinkle clean water upon you and ye ſhall be clean, from all your filthineſs and from all your idols will I cleanſe you.*

A new

A new heart alſo will I give you, and a new ſpirit will I put within you. And I will take away the ſtony heart, and I will give you an heart of fleſh. Theſe promiſes give us a plain deſcription of the Spirit's regenerating work: without experiencing which, our ſtate is miſerable now, and will be much more ſo hereafter.

" II. For this ſpiritual renovation of the ſoul, is indiſpenſably neceſſary. Without it none can *enter the kingdom of heaven*, either the kingdom of grace or of glory.

" 1. *Except a man be born of the Spirit, he cannot enter into the kingdom of* grace: he cannot be a loyal ſubject of Jeſus Chriſt. By nature we are ſubjects of Satan: and ſuch we muſt remain, unleſs renewing grace *tranſlate us into the kingdom of God's dear Son.*

" 2. Conſequently, *except we are born* again, *we cannot enter into the kingdom* of glory. Indeed, ſuppoſing he could be admitted there, what could an unregenerate ſinner do in heaven? He could not poſſibly have any reliſh either for the buſineſs, the company, or the enjoyments of that world.

" III. Our Lord having aſſerted the abſolute neceſſity of the New Birth, to ſhew the ground of this neceſſity adds, *That which is born of the fleſh, is fleſh*; *and that which is born of the Spirit, is ſpirit.* Here obſerve

" 1. Our Lord oppoſes *fleſh* and *ſpirit* to each other, which oppoſition we often meet with. Whatever therefore is meant by theſe two, they denote things oppoſite.

" 2. He ſpeaks here of two ſeveral *births*, which are diſtinctly mentioned.

" 3. The former of theſe two is ſpoken of as that which renders the other ſo neceſſary. Becauſe *that which is born of the fleſh, is fleſh*, therefore *we muſt be born of the Spirit*. Therefore this great change muſt be wrought in us, or we cannot *enter into the kingdom of God*.

" 4. If the latter of theſe is made neceſſary by the former, then to be *born fleſh* is to be born corrupt and ſinful. And indeed, the word *fleſh* is very frequently taken for the corrupt principle in man. It is always ſo taken when it ſtands oppoſed to *the ſpirit*, or to that inwrought principle of obedience, which itſelf alſo (taking the name of its author) is ſometimes termed *ſpirit*.

" Now in the text, whatever or whoever is born of a man ſince the fall, is denominated *fleſh*. And that *fleſh* is here put, not for ſinleſs *frailty*; but ſinful corruption we learn from its being oppoſed to the *ſpirit*. Chriſt was born *frail*, as well as we, and in this ſenſe was *fleſh*: yet being without ſin he had no need to be *born of the Spirit*. This is not made neceſſary by any ſinleſs infirmities, but by a ſinful nature only. This alone is oppoſite

oppoſite to *the ſpirit:* thus therefore we muſt underſtand it here.

" But Dr. Taylor ſays, " To be born of the " fleſh is only to be naturally born of a woman." I anſwer, Is not *fleſh* oppoſed to *ſpirit* in this verſe? Is it not the Spirit of God which is ſpoken of in the latter clauſe, together with the principle of grace, which is in every regenerate perſon? And is any thing beſide ſinful corruption oppoſite to the Spirit of God? No certainly: but if ſo, and if wherever *fleſh* is oppoſed to *the Spirit*, it implies ſinful corruption, then it is evident to be *born of the fleſh* is to be the ſinful offſpring of ſinful parents, ſo as to have need of the renewing influences of the holy Spirit, on that account even from our birth.

" If to *walk after the fleſh*, as oppoſed to *walking after the Spirit*, is to follow our ſinful inclinations; if to *be in the fleſh* oppoſed to *being in the Spirit*, is to be in a ſtate of ſin; if *the fleſh* and *the Spirit* are two contrary principles, which counter-act each other; Gal. v. 16, 17. If *the works of the fleſh* and *the luſts of the fleſh* are oppoſed to *the Spirit* and *the fruit of the Spirit:* then *to be born of the fleſh* muſt ſignify more than barely to be born of a woman. Had Adam tranſmitted a pure nature to his deſcendents, ſtill each of them would have been born of a woman; but they would have had no neceſſity of being *born of the Spirit*, or renewed by the Holy Ghoſt.

" But what is that corruption of nature which

the ſcripture terms *fleſh?* There are two branches of it; 1. A want of original righteouſneſs, 2. A natural propenſity to ſin.

"1. A want of original righteouſneſs. God created man righteous; holineſs was con-natural to his ſoul; a principle of love and obedience to God. But when he ſinned he loſt this principle. And every man is now born totally void both of the knowledge and love of God.

"2. A natural propenſity to ſin is in every man. And this is inſeparable from the other. If man is born and grows up without the knowledge or love of God, he is born and grows up propenſe to ſin: which includes two things, an averſion to what is good, and an inclination to what is evil.

"We are naturally averſe to what is good. *The carnal mind is enmity againſt God.* Nature does not, will not, cannot ſubmit to his holy, juſt and good law. Therefore *they that are in the fleſh cannot pleaſe God.* Being averſe to the will, law and ways of God, they are utterly indiſpoſed for ſuch an obedience, as the relation between God and man indiſpenſably requires.

"And as we are all naturally averſe to what is good, ſo we are naturally inclined to what is evil. Even young children of themſelves run into evil; but are with difficulty brought to practiſe what is good. No ſooner do they diſcover reaſon, than they diſcover evil, unreaſonable diſpoſitions. And theſe diſcovering themſelves in every one, even from his early childhood, manifeſtly prove the

the inbred and univerſal corruption of human nature.

" But why is this corruption termed *fleſh?* Not becauſe it is confined to the body. It is the corruption of our whole nature, and is therefore termed *the old man.* Not becauſe it conſiſts merely in a repugnance of the ſenſual appetites to reaſon. This is but one branch of that corruption; the whole of it is far more extenſive. Not becauſe it is primarily ſeated in the body; it is primarily ſeated in the ſoul. If *ſin reigns in our mortal bodies*, it is becauſe the ſinful ſoul uſes the bodily members as *inſtruments of unrighteouſneſs.*

" Nay, all which thoſe words, *That which is* " *born of fleſh is fleſh*, mean, is this, all men " being deſcended of frail and mortal parents, are " like them, *frail* and *mortal.* In conſequence " of Adam's ſin all his deſcendent's die."

" I anſwer, 1. Though this is true, it is not the whole truth. Nor is it the proper truth of the text: which ſpeaks of our being *born of the fleſh*, as the reaſon why we muſt be *born of the Spirit.*

" 2. It is not conſiſtent with the moral perfections of God, for ſinleſs creatures to be born *mortal.* Death in every ſenſe of the word is *the proper wages of ſin. Sin* has the ſame cauſal influence on death, as the obedience of Chriſt has on eternal life.

" 3. We were not only born *mortal*, but *children*

children of wrath; we who are now regenerate as well as others.

" 4. The ſcripture aſcribes both our *mortality* and *corruption* to our relation to Adam. *In him all die: through the offence of one, many*, all mankind, *are dead*, liable to death. Again: *By the diſobedience of one*, the ſame, *many are conſtituted ſinners*. Therefore when our Lord ſays, *That which is born of the fleſh is fleſh*, he means not only, that we and our parents are *mortal*; but that all mankind derive *ſpiritual* as well as temporal *death*, from their firſt father.

THE SCRIPTURE DOCTRINE OF *Imputed Sin* and *Righteouſneſs*.

" I. SIN † is *a tranſgreſſion of the law*, of that law of God to which a rational creature is

† p. 1.

is subject. *Righteousness* is, a fulfilment of, or conformity to that law. This is the proper scriptural sense of the words.† But as sin involves the creature in *guilt*, that is a liableness to punishment, the same words are often used to denote either *sin* itself, or *guilt* and *punishment*. On the other hand, *righteousness* denotes not only a fulfilling of the law, but also a *freedom from guilt*, and *punishment*. Yea, and sometimes all the *rewards* of righteousness.

" ‡ Accordingly, to *impute sin*, is either to impute *sin itself*, or *guilt* on the account of it. To impute *sin itself* to a person, is to account him a transgressor of the law: to pronounce him such: or to treat him as a transgressor. To *impute guilt* to a person, is to account him obnoxious to a threatned punishment: to pronounce him so; or to inflict that punishment. So, to *impute righteousness* properly so called, is to *account* him a fulfiller of the law: to *pronounce* him so to be: and to *treat* him as righteous. And to *impute righteousness* as opposed to *guilt*, is to *account*, to *pronounce*, and to *treat* him as guiltless.

" Thus much is agreed. But the point in question is, " Does God impute ‖ no *sin* or *righteousness* but what is personal?" Dr. Taylor positively asserts, he does not. I undertake to prove, that he does: that he imputes Adam's first sin to all mankind, and our sins to Christ.

" I. God

† p. 2. ‡ p. 5. ‖ p. 5.

" I. God imputes Adam's *firſt* ſin to all mankind, I do not mean, that the † *actual commiſſion* of it was imputed to any beſide himſelf: (it was impoſſible, it ſhould). Nor is the guilt of it imputed to any of his deſcendents, in the full latitude of it, or in regard to its attendant circumſtances. It conſtitutes none of them equally guilty with him. Yet both that ſin itſelf, and a degree of *guilt* on account of it, are imputed to all his poſterity: the ſin itſelf is imputed to them, as included in their head. And on this account, they are reputed guilty, are *children of wrath*, liable to the threatned puniſhment. And this cannot be denied, ſuppoſing 1. Man's original righteouſneſs 2. Adam's being the federal head of all mankind.

" 1. Man's ‡ original righteouſneſs has been largely proved. Let me add only an § argument *ad hominem*. Suppoſing (not granting) that the Son of God, is no more than the firſt of creatures, either he was *originally righteous*, or he was not. If he was not, then time was, when he was not *the holy one of God*; and poſſibly he never might have been ſuch, no, nor *righteous at all:* but inſtead of that, as *ungodly, guilty, and wretched* as the devil himſelf is. For the beſt creature is (Dr. Taylor grants) alterable for the worſe, and the beſt when corrupted becomes the worſt. Again if the Son of God was a mere creature, and as ſuch made without righteouſneſs (which

† p. 6. ‡ p. 7. § p. 9.

(which every creature muſt be according to Dr. Taylor) then he was not, could not be at firſt as righteous, as like God as the holy angels are now, yea, or as any holy man on earth is. But if theſe ſuppoſitions are ſhockingly abſurd, if the Son of God could not have become as bad as the devil, if he never was unrighteous, if he was not originally leſs holy, than angels and men are now: then the aſſertion, "That righteouſneſs muſt be the effect of a creature's antecedent choice and endeavour," falls to the ground.

"But the *Hebrew* word Jaſher, Dr. Taylor ſays "does not generally ſignify a moral character." This is one of the numerous critical miſtakes in this gentleman's books. Of the more than 150 texts in which Jaſher or the ſubſtantive Joſher occurs, there are very few which do not confirm our interpretation of Eccleſ. vii. 29. "But Jaſher is applied to various things not capable of moral action." It is and what then? Many of theſe applications are neither for us, nor againſt us. Some make ſtrongly for us; as when 'tis applied to the *words or ways* of God and man. But the queſtion‖ now is, what it ſignifies, when applied to God or to moral agents, and that by way of oppoſition to a vicious character and conduct? Is it not in the text before us, applied to man as a moral agent, and by way of oppoſition to a corrupt character and conduct? No man can deny it. Either therefore prove, That

‖p. 11.

That Jashar, when opposed, as here, to a corrupt conduct and character, does not signify righteous or acknowledge the truth, that God *created man upright or righteous.*

"To evade the argument from Eph. iv. 24. Dr. Taylor first says, "*The old man* means an *heathenish life*, and then says, *The old and new man* do not signify a course of life." What then do they signify? Why, "*The old man*, says he, relates to the Gentile state: and the new man is either the Christian state, or the Christian church, body, society." But for all this, he says again a page or two after, "*The old and new man, and the new man's* being renewed, and the renewing of the *Ephesians* do all manifestly refer to their *Gentile state and wicked course of* life, from which they were lately converted."

"When then the apostle says, (Rom. vi. 6.) *Our old man is crucified with* Christ, is it the *Gentile state or course of life* which was so crucified? No: but the *corrupt nature, the body of sin*, as it is termed in the same verse. And *to put off the old man*† *is (according to* St. *Paul) to crucify this with its affections and desires.* On the other hand, To put on the new man, is to cultivate the divine principle, which is formed in the soul of every believer, by the Spirit of Christ. It is this of which it is said, 1. It is *created*; and in regard to it we are said to be ‡ *created unto good works.* 2. It is renewed; for it is indeed no other than

† p. 13. ‡ p. 14.

than original righteouſneſs reſtored. 3. It is after God, after his image and likeneſs, now ſtamped afreſh on the ſoul: 4. It conſiſts in *righteouſneſs and holineſs or that knowledge* which comprehends both.

"Again, to that argument, "Either man at firſt loved God, or he was an enemy to God," Dr. Taylor gives only this ſlight, ſuperficial anſwer, "Man could not love God before he knew him:" without vouchſafing the leaſt notice of the arguments which prove, that man was not created without the knowledge of God. Let him attend to thoſe proofs, and either honeſtly yield to their force, or if he is able, fairly confute them.

"The doctrine of original ſin pre-ſuppoſes,

"2. Adam's being the federal head of all mankind. Several proofs of this having been given already, I need not produce more 'till thoſe are anſwered.

"II. God imputes our ſins or the guilt of them to Chriſt. He conſented to be reſponſible for them, to ſuffer the puniſhment † due for them. This ſufficiently appears from Iſa. liii. which contains a ſummary of the ſcripture doctrine upon this head. *He hath born our griefs and carried our ſorrows.* The ‡ word *Naſa* (*borne*) ſignifies, 1. To *take up* ſomewhat, as on one's ſhoulders, 2. To *bear or carry* ſomething weighty, as a porter does a burden; 3. To take away: and in all theſe ſenſes

† p. 16. ‡ p. 17.

ſenſes it is here applied to the Son of God: he *carried* —as a ſtrong man does an heavy burden (the clear, indiſputable ſenſe of the other word, *Sabal*) *our ſorrows*; the ſufferings of various kinds, which were due to our ſins. *He was* § *wounded for our tranſgreſſions, and bruiſed for our iniquities. Wounds and bruiſes* are put for the whole of his ſufferings; as his death and blood frequently are. He was *wounded and bruiſed*, not for ſins of his own; not merely, to ſhew God's hatred of ſin, not *chiefly*, to give us a pattern of patience: but for our ſins, as the proper, impulſive cauſe. *Our ſins* were the procuring cauſe of all his ſufferings. His ſufferings were the penal effects of our ſins. ‖*The chaſtiſement of our peace* the puniſhment neceſſary to procure it, was laid on him, freely ſubmitting thereto: *and by his ſtripes* (a part of his ſufferings again put for the whole) *we are healed*; pardon, ſanctification and final ſalvation, are all purchaſed and beſtowed upon us. Every *chaſtiſement* is for ſome fault. That laid on Chriſt was not for his own, but ours; and was needful to reconcile an offended¶ law-giver, and offending guilty creatures to each other. So *the Lord laid on him the iniquity of us* all, that is, the puniſhment due to our iniquity.

" † 'Tis true, as Dr. Taylor ſays, " *Sin* and *iniquity* often ſignify *affliction* or *ſuffering*." But why? Becauſe it is uſual for a *cauſe* to give denomination

§ p. 18. ‖ p. 19. ¶ p. 20. † p. 21.

nomination to its *effect*. And so the consequences of *sin* are called by the ‡ same name. But this rather hurts Dr. Taylor's cause than helps it. For *sufferings* could with no propriety be called *sin*, if they were not the proper effects of it. Man in innocence was liable to no *suffering* or *sorrow*; he was indeed tried; but not by *suffering*. All sorrow was introduced by sin; and if man is *born to trouble*, it is because he is born *in sin*. God indeed does *afflict* his children for *their good*; and turns even *death* into a blessing. Yet as it is the effect of *sin*, so is it in itself an *enemy* to all mankind: nor would any man have been either tried or corrected by *affliction*, had it not been for *sin*.

" § *The Lord's laying on Christ the iniquity of us all* was eminently typified by the high-priest, *putting all the iniquities of Israel on* the scape-goat, who then *carried* them *away*. " But the ‖ goat, says Dr. Taylor, was to suffer nothing." This is a gross mistake. It was a *sin-offering*, (V. 5.) and as such was to *bear upon him all the iniquities* of the people into the wilderness, and there (as the Jewish doctors unanimously hold) to suffer a violent death, by way of *punishment*, instead of the people, for their sins *put upon him*. Yet Dr. Taylor says, " Here was no *imputation of sin*." No! What is the difference between *imputing sins* and *putting them upon* him? This is just of a piece with " A *sin-offering* that suffered nothing."

‡ p. 22. § p. 23. ‖ p. 24.

nothing;" a creature "turned looſe into a land the propereſt ¶ for its ſubſiſtence," while *bearing upon him all the iniquities of God's* people!"

"† *Thus Chriſt redeemed us from the curſe of the law being made a curſe for us.* ‡ Dr. Taylor when he wrote his late books was not appriſed of the uſual ſcripture-meaning of this awful word *curſe*. 'Tis often put to ſignify *the legal puniſhment of ſin*. What the law of God threatens againſt tranſgreſſors or the threatning itſelf is frequently called by this name. What ſignifies then his trifling obſervation, "That God inflicted *no curſe* on our firſt parents, Gen. iii. 16, 17, 18." That is, he did not ſay in ſo many words, "*Curſed art thou*, O man, or O woman." But *God's curſing the ground for man's ſake*, was really *a curſe* pronounced againſt *him*; and what the Lord ſaid to the woman was really *a curſe*, a penalty legally inflicted on *her*. For God is then ſaid to *curſe*, when he either *threatens* to puniſh, or actually *puniſhes* his creatures for ſin. See Deut. xxvii. 15, &c. ch. xxviii. 16, &c. Jer. xvii. 5. Zech. v. 3.

"To conclude. ‖ Either we muſt allow *the imputation of Adam's ſin*, whatever difficulties attend it, or renounce *juſtification by Chriſt*, and *ſalvation through the* merit of his blood. Accordingly the Socinians do this. Whether Dr. Taylor does, let every thinking man judge, after having weighed what he writes, particularly at p. 72,

¶ p. 25. † p. 39. ‡ p. 40. ‖ p. 80.

p. 72, 73, of his *Scripture-doctrine*. "The *worthineſs* of Chriſt is his conſummate *virtue*. It is *virtue* that carrieth every cauſe in heaven. *Virtue* is the only price which purchaſeth every thing with God. True *virtue*, or the right exerciſe of reaſon, § is true *worth*, and the only *valuable conſideration*, the only *power* which prevails with God." Theſe paſſages are indeed connected with others, which carry with them a ſhew of aſcribing honour to Chriſt and grace. But the fallacy lies open to every careful, intelligent, unprejudiced reader. He aſcribes to Chriſt a ſingular *worthineſs*: but 'tis nothing more than a ſuperior degree, of the ſame kind of worthineſs which belongs to every *virtuous* man. He talks of Chriſt's conſummate *virtue*, or his obedience to God, and good-will to man. And to this *virtue* of his, *as imitated by us*, he would teach us to aſcribe our acceptance with God: which is indeed to aſcribe it to ourſelves, or to our own *virtue*; to *works of righteouſneſs done by us*, in direct oppoſition to the whole tenor of the goſpel. To what dangerous lengths are men carried by an *ignorance* of God, as infinitely holy and juſt; by a fond conceit of their own abilities, and a reſolved oppoſition to the doctrine of original ſin! Rather than allow this, they renounce Chriſt, as the *meritorious procurer* of ſalvation for ſinners. They may *ſeem* indeed to acknowledge him as ſuch, and talk of "Eternal

§ p. 81.

" Eternal life as given by God through his Son." But all this is mere ſhew, and can only impoſe on the ignorant and unwary. They dare not profeſs in plain terms, that Chriſt has *merited ſalvation for any:* neither can they conſiſtently allow this, while they deny *original ſin.*

" Let not any then who regard ¶ their everlaſting intereſts, entertain or even tamper with doctrines, which how plauſibly ſoever recommended, are contrary to many expreſs texts, nay to the whole tenor of ſcripture, and which cannot be embraced without renouncing an humble dependence on Chriſt, and rejecting the goſpel-method of ſalvation.

" God † grant every reader of this plain treatiſe, may not only be convinced of the truth and importance, of the ſcripture-doctrines maintained therein, but invincibly confirmed in his attachments to them, by an experimental knowledge of their happy influence on faith, holineſs and comfort! Then ſhall we gladly ſay, We, who are made ſinners by the diſobedience of Adam, are made righteous by the obedience of Chriſt. His righteouſneſs entitles us to a far better inheritance than that we loſt in Adam. In conſequence of being juſtified through him, we ſhall *reign in life* with him. Unto whom, with God the Father, and the ſanctifying, comforting Spirit, be aſcribed all praiſe for ever!"

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¶ p. 82. † p. 83.

PART VI.

The doctrine of Original Sin, *explained and vindicated.*

* "THE phraſe, *original ſin*, ſo far as we can diſcover, was firſt uſed in the fourth century. The firſt who uſed it was either St. Chryſoſtom, or Hilary, ſome of whoſe words are theſe: "The pſalmiſt ſays, *Behold I was conceived in iniquities, in ſins did my mother conceive me.*† He acknowledges, that he was born under *original ſin*, and the law of ſin." Soon after Hilary's time, St. Auguſtine and other Chriſtian writers brought it into common uſe.‡

" The ſcriptural doctrine of original ſin may be comprized in the following propoſitions:‖

" I. Man was originally made righteous or holy:

" II. That original righteouſneſs was loſt by the firſt ſin:

" III. Thereby man incurred death of every kind: for,

 " IV. Adam's

† p. 2. ‡ p. 3. ‖ p. 8.

" IV. Adam's firſt ſin was the ſin of a *public perſon*, one whom God had appointed to repreſent all his deſcendent's:

" V. Hence all theſe are from their birth *children of wrath*, void of all righteouſneſs, and propenſe to ſin of all ſorts.

" I add, VI. This is not only a truth agreeable to ſcripture and reaſon, but a truth of the utmoſt importance, and one to which the churches of Chriſt from the beginning, have bore a clear teſtimony.

" I. Man was originally made righteous or holy: formed with ſuch a principle of love and obedience to his Maker, as diſpoſed and enabled him to perform the whole of his duty with eaſe and pleaſure. This has been proved already. And this wholly overturns Dr. Taylor's fundamental aphoriſm, " Whatever is natural is neceſſary, and what is neceſſary is not ſinful." For if man was originally righteous or holy, we may argue thus. It was at firſt *natural* to man to love and obey his Maker; yet it was not *neceſſary*: neither as *neceſſary* is oppoſed to *voluntary* or *free*; (for he both loved and obeyed *freely* and *willingly*) nor, as *neceſſary* means *unavoidable*: (this is manifeſt by the event:) no, nor as *neceſſary* is oppoſed to *rewardable*. For had he continued to love and obey he would have been rewarded with everlaſting happineſs. Therefore that aſſertion, " whatever is *natural* is " *neceſſary*,"

"*neceſſary*," is palpably, glaringly falſe. Conſequently, what is natural † as well as what is acquired, may be good or evil, rewardable or puniſhable.

* " II. Man's original righteouſneſs was loſt by the firſt ſin. Though he was made righteous he was not made immutable. He was free to ſtand or fall. And he ſoon fell and loſt ‡ at once both the favour and image of God. This fully appears, 1. From the account which Moſes gives of our firſt parents, Gen. iii. where we read, (1.) *The eyes of them both were opened, and they knew that they were naked*; that is they were conſcious of guilt, and touched with a pungent ſenſe of their folly and wickedneſs. They began to find their nakedneſs irkſom to them, and to reflect on it with ſinful emotions of ſoul. (2.) Immediately they were indiſpoſed for communion with God, and ſtruck with ſuch a dread of him as could not conſiſt with true love, ver. 8. (3.) When queſtioned by God how do they prevaricate inſtead of confeſſing their ſin, and humbly imploring forgiveneſs? Which proves not only their having ſinned, but their being as yet wholly impenitent. (4.) The judgment paſt upon them was a proof of their being § guilty in the ſight of God. Thus was man's original righteouſneſs loſt. Thus did he fall both from the favour and image of God.

" This appears, 2. From the guilt which inſe-

 parably

† p. 10. ‡ p. 14. § p. 15.

parably attends every tranſgreſſion of the divine law. I ſay, every tranſgreſſion; becauſe every ſin virtually contains all ſin. For *whoſoever keepeth the whole law and offendeth in one point, he is guilty of all.* Every ſingle offence is a virtual breach of all the commands of God. There is in every particular ſin, the principle of *all* ſin; namely, the contempt of that ſovereign authority, which is equally ſtamped upon every command. When therefore our firſt parents ate the forbidden fruit, ‖ they not only violated a particular precept but the entire law of God. They could not ſin in one inſtance, without virtually tranſgreſſing the whole law of their creation: which being once done, their title to God's favour and their original righteouſneſs were both loſt.

* " This appears, 3. From the comprehenſive nature and aggravating circumſtances of the firſt tranſgreſſion. For it implied, (1.) *Unbelief*: man did not dare to break the divine command till he was brought to queſtion † the truth of the divine threatning. (2.) *Irreverence of God.* Reverence is a mixture of love and fear. And had they continued in their firſt love and filial fear, they could not have broken through the ſole command of God. (3.) *Ingratitude.* For what a return did they hereby make to their Creator for all his benefits! (4.) *Pride* and *ambition.* Affecting to be *as gods, knowing good and evil.* (5.) *Senſuality.* The woman looked upon the fruit with an irregular

‖ p. 16. † p. 17.

gular appetite. Here the conflict between *reason* and *sense* began. To talk of such a conflict in man before he fell, is to represent him as in a degree sinful and guilty even while innocent. For *conflict* implies *opposition*. And an opposition of *appetite* to *reason* is nothing else than a repugnance to the law of God. But of this our first parents were no way guilty, till their innocence was impaired, till they were led by the temptation of the devil to desire the forbidden fruit. (6.) *Robbery*; for the fruit ‡ was none of theirs. They had no manner of right to it. Therefore their taking it was a flat robbery of God, which cannot be less criminal than robbing our fellow-creatures. So comprehensive was the nature, so aggravated the circumstances of man's first transgression.

" III. Hereby he incurred death of every kind; not only temporal, but also *spiritual* and *eternal*. By losing his original righteousness, he became not only mortal as to his body, but also spiritually dead, *dead to God*, *dead in sin*: void of that principle which St. Paul terms *the* § *life of God*, Eph. iv. 18. St. John, *Eternal life abiding in us*, 1 John iii. 15. A creature formed with a capacity of knowing, loving, and serving God, must be either *dead in sin*, or *alive to God*. Adam in his primitive state was *alive to God*; but

‡ p. 18. § p. 20.

after he had sinned, *dead in sin*, as well as *dead in law*.

" But Dr. Taylor is sure only temporal death was to be the consequence of his disobedience. " For death is the loss of life, and must be un- " derstood according to the nature of the life ‖ to " which it is opposed." Most true: and the life to which it is here opposed, the life Adam enjoyed till lost by sin was not only *bodily life*, but that principle of holiness which the scripture terms *the life of God*. It was also a title to eternal life. All this therefore he lost by sin. And that justly: for *death is the* due *wages of sin*; death, both temporal, spiritual and eternal.

" IV. Adam's first sin was the sin of a public person, one whom God had appointed to represent all his descendents.

" This also has been proved. In one sense indeed † Adam's sin *was not ours*. It was not our personal fault, our actual transgression. But in another sense it *was ours*; it was the sin of our common representative. And as such St. Paul shews it is imputed to us and all his descendents. Hence

" V. All these are from their birth *children of wrath*, void of all righteousness, and propense to sin of all sorts.

" In order to clear and confirm this proposition I intend,

" 1. To

‖ p. 21. † p. 25.

" 1. To conſider a text which proves original ſin in the full extent of it: ‡

" 2. To explain ſome other texts which relate either to the *guilt*, or the *corruption* we derive from our firſt parents:

" 3. To add ſome arguments which Dr. Taylor has taken no notice of, or touched but very ſlightly:

" 4. To anſwer objections.

" And 1. To conſider that text, Eph. ii. 3. *And were by nature children of wrath, even as others.* In the beginning of the chapter St. Paul puts the Epheſians in mind of what God had done for them. This led him to obſerve, what they had been before their converſion to God. They had been *dead in treſpaſſes and ſins*, but were now *quickened*, made alive to God. They had *walked according to the prince of the power of the air, the ſpirit that worketh with energy in the children of diſobedience. Among* ſuch, ſaith the apoſtle, *we all had our converſation in times paſt*, the whole time before our converſion, *fulfilling* § *the deſires of the fleſh and of the mind, and were by nature children of wrath, even as others.* On this I obſerve

" 1. The perſons ſpoken of are both the believing Epheſians and the apoſtle himſelf. For he ſays not, *ye were*, ſpeaking in the ſecond perſon, as he had done ver. 1, 2. but *we were*, plainly with a deſign the more expreſly to in-

‡ p. 26. § p. 27.

clude himſelf. Indeed had he ſtill ſpoken in the ſecond perſon, yet what is here affirmed would have been true of *him* as well as *them*. But for the ſake of more explicitly including himſelf, he choſe to ſay, *we were*: you, Epheſians, who were deſcended of Heathen parents, and *I* who was born in the viſible church.

" 2. The *wrath* here ſpoken of means, either God's diſpleaſure at ſinners, or the puniſhment, which he threatens and inflicts ‖ for ſin.

" 3. *Children of wrath* is an Hebraiſm, and denotes perſons worthy of, or liable to wrath. And this implies the being ſinners; ſeeing ſin only expoſes us to God's diſpleaſure and the dreadful effects of it.

" 4. This charge the apoſtle fixes on himſelf and them, as they had been before their converſion. He does not ſay, *we are*, but *we were children of wrath*.†

" 5. He ſpeaks of himſelf and the converted Epheſians, as having been ſo *equally with others*. There is an emphaſis on the words, *even as others*; even as the ſtubborn Jews and idolatrous Heathens: even as all who are ſtill *ſtrangers and enemies* to Chriſt. Theſe are ſtill *children of wrath*. But whatever difference there is between us and them, *we were* once what *they are* now.

* " 6. He expreſly ſays, *we were children of wrath even as others, by nature*, or, from our birth. He does not ſay, we became ſo by *education*,

‖ p. 28. † p. 29.

tion, or by *imitation*, or by *cuſtom* in ſinning. But to ſhew us when it is that we commence ſinners, by what means we become *children of wrath*, whence it is that we are *ſo prone to evil from our infancy*, and to imitate bad rather than good examples, he ſays, *we were children of wrath by nature*, we were born fallen creatures. We came into the world ſinners, and as ſuch *liable to wrath*, in conſequence of the fall of our firſt father.

" But it is affirmed, 1. That " *by nature* means " by *habit* or *cuſtom*." I anſwer, though the term *nature*, with ſome qualifying expreſſion annexed, is ſometimes taken for inveterate cuſtom, yet it is never ſo taken when put ſingly, without any ſuch qualifying expreſſion. When therefore the apoſtle ſays abſolutely, *we were* ‡ *children of wrath by nature*, this, according to the conſtant ſenſe of the words, muſt mean, we were ſo from our birth.

" It is affirmed, 2. That " becauſe the original words ſtand thus τέκνα φύσει ὀργῆς· *Children by nature of wrath*; therefore *children by nature* means only *truly and really* children of wrath." I anſwer, The conſequence is good for nothing: for let the words ſtand how they will, it is evident, that τέκνα φύσει are *children by birth*, or ſuch as are born ſo, in diſtinction from thoſe who become ſuch afterward.

" It is affirmed, 3. " That φύσει *by nature* ſignifies.

‡ p. 310.

nifies no more than *truly* or *really*." I anſwer, (1.) 'Tis not allowed, that any good *Greek* writers ever uſe the word in this ſenſe.† (2.) Whatever others do, the writers of the New Teſtament, always uſe it in another ſenſe. So Gal. ii. 15. *We who are Jews by nature*, φύσει Ἰουδαῖοι· That is, *We who are born Jews*, in contradiſtinction to Proſelytes. Gal. iv. 8. *Ye did ſervice to them which by nature are no Gods*; μὴ φύσει οὖσι θεοῖς· Perſons or things which are partakers of no *divine nature*. Rom. ii. 14. *The Gentiles do by nature the things contained in the law*; that is, by their own natural powers, without a written law. Neither here nor any where elſe does the word φύσει ſignify no more than *really* or *truly*.

" It remains then, that the word which we render *by nature*, does really ſo ſignify.

" And yet it is allowed, we are not ſo guilty *by nature*, as a courſe of actual ſin afterward makes us. But we are antecedent to that courſe *children of wrath*, liable to ſome degree of wrath and puniſhment. Here then from a plain text,‡ taken in its obvious ſenſe, we have a clear evidence, both of what divines term *original ſin imputed*, and of *original ſin inherent*. The former is, the ſin of Adam ſo far reckoned *ours*, as to conſtitute us in ſome degree guilty: the latter, a want of original righteouſneſs, and a corruption of nature; whence it is, that from our infancy we

† p. 32. ‡ p. 33.

we are averſe to what is good and propenſe to what is evil.

"I am, 2. To explain ſome other texts which relate either to the *guilt* or the *corruption* which we derive from our firſt parents.

"Gen. v. 3. Here *the image of Adam* in which *he begat a ſon* after his fall, ſtands oppoſed to *the image of God*, in which man was at firſt created. *Moſes* had ſaid, V. 1. *In the day that God created man, in the likeneſs of God made he him.* In this, ſpeaking of Adam, as he was after the fall, he does not ſay, he begat a ſon *in the likeneſs of God*; but he *begat a ſon in his own likeneſs, after his image.* Now this muſt refer to Adam, either as *a man*; or as *a good man*: or as *a mortal, ſinful man.*‖ But it could not refer to him merely *as a man.* The inſpired writer could not deſign to inform us, that Adam begat a man, not a lion, or an horſe. It could not well refer to him *as a good man.* For it is not ſaid, Adam begat a ſon, who at length became pious like himſelf; but he *begat a ſon in his own likeneſs.* It refers to him therefore as a *mortal, ſinful man*; giving us to know, that the mortality and corruption, contracted by the fall, deſcended from Adam to his ſon: Adam a ſinner, begat a ſinner like himſelf. And if Seth was thus a ſinner *by nature*, ſo is every other deſcendent of Adam.§

‖ P. 35. § P. 36.

" Dr. Taylor takes no notice of the antitheſis between *the likeneſs of God*, V. 1. and *the likeneſs of Adam*, V. 3. On the other hand, he ſpeaks of theſe two as one: as if Seth had been *born* in the very ſame image of God, wherein Adam was *made*. But this cannot be admitted; becauſe Adam had now loſt his original righteouſneſs. It muſt therefore be *the likeneſs of fallen, corrupted Adam* which is here intended.

" Gen. vi. 5. *And God ſaw that the wickedneſs of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.* Here Moſes having obſerved, as the cauſe of the flood, that *God ſaw that the wickedneſs of man was great*, to account for this general wickedneſs adds, *Every imagination of the thoughts of his heart, was evil*, yea, was *only evil*, and that *continually*. * The heart of man is here put † for his ſoul. This God had formed with a marvellous thinking power. But ſo is his ſoul debaſed that *every imagination*, figment, formation *of the thoughts* of it, *is evil*, only evil, *continually* evil. Whatever it forms within itſelf, as a thinking power, is an *evil formation*. This Moſes ſpoke of the Antediluvians: but we cannot confine it to them. If all their actual wickedneſs ſprung from the evil formations of their corrupt heart; and if conſequently they were ſinners from the birth, ſo are all others likewiſe.

" Gen.

† p. 37.

" Gen. viii. 21. *I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every living thing.* I will not be provoked to this by the wickedness of mankind; for they are inclined to sin from their childhood. Was I therefore to do this as as often as they deserve, I must be continually destroying the earth. The word יצר *imagination* (as was observed before) includes the thoughts, affections, inclinations, with every thing which the soul, as a thinking being, forges and frames within itself. And the word we render *youth*, includes childhood and infancy, the earliest age of man; the whole time from his birth; or (as others affirm) from his formation in the womb.

" Indeed Dr. Taylor would translate the texts, *Although the imagination*† *of man's heart should be evil from his youth.* But 1. Though the particle כי sometimes signifies *although, yet for* is its common meaning. And we are not to recede from the usual signification of a word without any necessity. 2. If we read although, it will not at all invalidate our proof. For still the plain meaning of the words would be, I will not send another general flood, although every figment or formation of the heart of every man is evil from his earliest infancy.

" Job

† p. 39.

" Job v. 6, 7. *Altho' affliction cometh not forth of the duſt, yet man is born to trouble, as the ſparks fly upwards.*‡ The word which is here rendered affliction, ſometimes ſignifies *iniquity*. For what reaſon but to ſhew that theſe two, *ſin* and *affliction* are inſeparable? Sin is the cauſe of affliction, and affliction of whatever kind, is the genuine effect of ſin. Indeed it is incompatible with the juſtice and mercy of God, to appoint afflictions of any kind for the innocent. If Chriſt ſuffered, it was becauſe the ſins of others were imputed to him. If then every one of the poſterity of Adam *is born to trouble*, it muſt be becauſe, he is born a ſinner, for man was not originally made to ſuffer. Nor while he preſerved his innocence was he liable to ſuffering of any kind. Are the angels, or any pure, ſinleſs creatures, liable to any ſorrow or affliction? Surely no. But every child of Adam is. And it is in conſequence of his ſin, that the preſent life of man is ſhort and afflictive: of which the very Heathens were deeply ſenſible. They alſo ſaw, that *great travel is created for every man, and an heavy yoke is upon the ſons of Adam, from the day that they go out of their mothers womb, 'till the day they return to the mother of all things.*

" Job xi. 12. *Vain man would be wiſe, though man be born like a wild aſs's colt*; *in* the original, *though man be born* (will be born in every age) *the colt of a wild aſs*. Dr. Taylor owns, " We are

‡ p. 40.

are born quite ignorant." ‖ But this is far from reaching the plain import of the text, in which man as born into the world, is compared to an animal moſt remarkably ſtupid and intractable. And ſuch all the ſons of Adam naturally are, particularly with regard to the things of God; from their infancy ſlow to learn what is good, tho' impetuouſly propenſe to learn and practiſe what is evil.§

" Job xiv. 4. and xv. 14. I join theſe, becauſe the latter confirms the former. *Who can bring a clean thing*, or perſon, *out of an unclean? Not one.* This is expreſs. Job had been reflecting on the ſorrowful, uncertain, imperfect ſtate, of all Adam's children in the preſent world, V. 1, 2, 3. Then he carries his thoughts to the ſpring of ſuch a ſtate, the original corruption of man. *Who*, what creature, can make an innocent, righteous perſon proceed from a parent defiled by ſin? *Not one.* Through the whole ſcripture we may obſerve, *ſin* is deſcribed as *uncleanneſs*, and a ſinner as an unclean thing. On the contrary holineſs is expreſt by *cleanneſs* of heart and hands, and the righteous man is deſcribed as clean. Agreeably to which, the text aſſerts the natural impoſſibility of any mans being born clean, guiltleſs and ſinleſs, becauſe he proceeds from them who are unclean; guilty and defiled with ſin.

" The *Septuagint* tranſlate the text, *Who ſhall be clean from filth? Not one: even tho' his life on earth*

‖ P. 43. § P. 44.

earth be a ſingle day. And this rendring, tho' not according to the Hebrew, is followed by all the fathers: and ſhews what was the general belief of the Jews, before Chriſt came into the world.

" But ſince *the heavens* and *ſtars* are repreſented ¶ as *not clean* compared to God, may not man alſo be here termed unclean, only as compared with him?" I anſwer, 1. The heavens are manifeſtly compared with God: but man is not, in either of theſe texts. He is here deſcribed, not as he is in compariſon of God, but as he is abſolutely in himſelf. 2. When *the heavens* and *man* are mentioned in the ſame text, and man is ſet forth as *unclean*, his *uncleanneſs* is expreſt by his being *unrighteous*; and that always means guilty or ſinful. Nor indeed is the innocent frailty of mankind,† ever in ſcripture termed *uncleanneſs.*

" Pſalm li. 5. *Behold, I was ſhapen in iniquity,‡ and in ſin did my mother conceive me.* The pſalmiſt here confeſſes, bewails and condemns himſelf for his natural corruption as that which principally gave birth to the horrid ſins with which he had been overtaken. *Behold!* He prefixes this, to render his confeſſion the more remarkable, and to ſhew the importance of the truth here declared: *I was ſhapen*; this paſſive verb denotes ſomewhat in which neither David, nor his parents had any active concern: in or *with iniquity,*

¶ p. 45. † p. 46. ‡ p. 47.

quity, and in or with sin did my mother conceive me. The word ‖ which we render conceive, signifies properly to *warm, or to cherish by warmth.* It does not therefore so directly refer to the act of *conceiving* as to the *cherishing* what is conceived, 'till the time of its birth. But either way the proof is equally strong, for the corruption of mankind from their first existence.

"Psal. lviii. 3, 4. *The wicked are estranged from the womb;§ they go astray as soon as they are born, speaking lies. They are estranged from the womb.* Strangers and averse to true, practical religion, from the birth. *They go astray as soon as they are born, speakng lies.* Not that they actually speak lies as soon as they are born. But they naturally incline that way, and discover that inclination as early as is possible.¶

"Prov. xxii. 15. *Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.* Chap. xxix. 15. *The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame.* These passages put together are a plain testimony of the inbred corruption of young children. *Foolishness*, in the former, is not barely "appetite, or a want of the knowledge attainable by instruction." Neither of these deserve that sharp correction. But it is an indispositedness to what is good, and a strong propensity to evil. This *foolishness is bound in the heart* of a child; 'tis rooted in his inmost nature. It is as-

‖ p. 48. § p. 51. ¶ p. 52.

as it were, *faſtened to him by ſtrong cords*; ſo the original word ſignifies. From this corruption of heart in every child it is, that the *rod of correction* is neceſſary to give him *wiſdom*, hence it is that *a child left to himſelf*, without correction, *brings his mother to ſhame*. If a child were born equally inclined to virtue and vice, why ſhould the wiſe man ſpeak of fooliſhneſs or wickedneſs, as faſtened ſo cloſely to his heart? And why ſhould *the rod and reproof* be ſo neceſſary for him? Theſe texts therefore are another clear proof of the corruption of human nature.

" Matt. xv. 18, 19. Mark vii. 20—23. *Thoſe things* † *which proceed out of the mouth, come from the heart, and they defile the man. For from within out of the heart, proceed evil thoughts, adulteries, murders—all theſe things come from within, and defile the man.* Our Lord ‡ here teaches, that all evil thoughts, words and actions of every kind, flow out of the heart, the ſoil of man, as being now averſe to all good, and inclined to all evil.

" Rom. v. 12—19. Let the reader pleaſe to read the ‖ whole paſſage very carefully. The apoſtle here diſcourſes of Adam and Chriſt as two repreſentatives or public perſons, comparing the *ſin* of the one, with the *righteouſneſs* of the other.

" On this I obſerve, 1. The *one man* ſpoken of throughout, is Adam, the common head of mankind. And to him (not to the devil or Eve) the

† p. 55. ‡ p. 56. ‖ p. 66.

the apoſtle aſcribes the introduction of *ſin* and *death*. The devil was the firſt ſinner, and Eve ſeduced by him, ſinned before her huſband. Yet the apoſtle ſaith, *By* one man *ſin entered into the world*; *through the offence of* one, *many are dead*; *the judgment was by* one *to condemnation*; *death reigned by* one. *By the offence of* one, *judgment came upon all men*; *by* one man's *diſobedience many were made ſinners*. Now why ſhould the apoſtle lay all this on Adam, whoſe ſin was poſterior both to the devil's and Eve's: if Adam was not appointed by God, the federal head of mankind? In regard to which the apoſtle points at him ſingly, as the *type* or *figure of him that was to come*. According to Dr. Taylor's doctrine, he ſhould rather have ſaid, *By* the devil *ſin entered into the world*; or, *through the diſobedience of Eve, many were made ſinners*. But inſtead of this he fixes ‡ on our firſt father alone, as bringing ſin and death on all his poſterity.

* "2. *The ſin, tranſgreſſion, offence, diſobedience* here ſpoken of, was Adam's eating the forbidden fruit. It is remarkable, that as the apoſtle throughout his diſcourſe, arraigns *one man* only, ſo he aſcribes all the miſchief done to one *ſingle offence* of that one man. And as he then ſtood in that ſpecial relation of federal, as well as natural head to his deſcendents, ſo upon his committing that one ſin, this ſpecial relation ceaſed.

"3. The

" 3. The *all*, V. 12, 18, and *the many*, V. 15, 19, are all the natural descendents of Adam; equivalent with *the world*, V. 12. which means, the inhabitants of it.§

" 4. The effects of Adam's sin on his descendents the apostle reduces to two heads; sin and death. *By one man sin entered into the world, and death by sin*; and so *death passed on all men, for that all have sinned. Sin* sometimes means *punishment*; but not here: *sin* and *death* are here plainly distinguished. The common translation is therefore right, and gives us the true meaning of the words. *Death passed upon all men, for that all have sinned*, namely, in or with their first father. And this agrees with the context, the purport of which is: that all have sinned and are therefore liable to the death originally threatned, is evident from this, that *until the law sin was in the world:* in the ages that preceded the law of Moses, all men were sinners in the sight of God. *But sin is not imputed, where there is no law:* none can be sinners in the sight of God, if they are not transgressors of some law, for the transgressing of which they are reputed guilty. *Nevertheless death reigned* all the time *from* Adam *to* Moses, over all mankind. Now if none is liable to death, but for sin: if *sin is not imputed where there is no law*; and if notwithstanding this, all mankind in all ages have died; infants themselves, who cannot actually sin, not excepted: It

§ p. 69.

it is undeniable, that guilt is imputed to all for the ſin of Adam. Why elſe are they liable to that which is inflicted on none but for ſin?

" This is the purport of the apoſtle's arguing, ver. 12, 13, 14. which having led him to mention Adam as a figure of Chriſt, he then draws a parallel between them. The ſubſtance of it is this; as through the *offence of Adam many are dead*, as *by the diſobedience* of him *many are made ſinners*; ſo through the righteouſneſs or *obedience of Chriſt*, *many are made righteous*. But how are many dead, or made ſinners through the diſobedience of Adam? His firſt ſin ſo far affects † all his deſcendents as to conſtitute them guilty, or liable to all that death which was contained in the original threatning.

" But Dr. Taylor avers, " To *be made ſinners* " means only to be ſubjected to temporal death."

" I anſwer, 1. Whatever it means, the diſobedience of Adam had a proper, cauſal influence upon it; juſt as the obedience of Chriſt has upon our being made righteous.

" 2. What *to be made ſinners* means, muſt be learnt from the oppoſite to it, in the latter part of ‡ the verſe. Now allowing the apoſtle to be his own interpreter, *being made righteous* is the ſame with *juſtification*, ver. 16. Of this he had treated largely before. And through the whole of his diſcourſe, *to be juſtified*, is, to be acquitted from guilt, and *accepted of God* as righteous. Con-

† p. 72. ‡ p. 73.

Conſequently, *to be made ſinners* is to be *condemned of God*, or to be *children of wrath*, and that on account of Adam's ſin.

" 1 Cor. xv. 21, 22. *By man came death: in Adam all die.*‡ Let the reader pleaſe to bear in mind the whole of the two verſes and the context. By *man* in the 21ſt verſe is meant Adam. The *all* ſpoken of are all his natural deſcendents. Theſe *all die*; that is, as his deſcendents, are liable to death, yea, to death everlaſting. That this is the meaning appears hence: that the *being made alive*, to which this dying ſtands oppoſed, is not a mere recovery of life, but a bleſſed reſurrection to a glorious immortality. Hence I obſerve, 1. Man was originally immortal as well as righteous. In his primitive ſtate he was not liable to death. 2. Death § is conſtantly aſcribed to ſin, as the ſole and proper cauſe of it. As it was threatened only for ſin, ‖ ſo the ſentence was not pronounced till after man had ſinned. 3. All men are mortal from their birth. As ſoon as they begin to live they are liable to death, the puniſhment denounced againſt ſin, and ſin only. 4. This is the genuine effect of the firſt ſin of our firſt father. The apoſtle does not attribute it to the devil; neither does he ſay, *in Adam and Eve all die.* But here alſo he mentions Adam ſingly. Him he ſpeaks of as *a figure of Chriſt*, ver. 45, 47, 48. And here as the ſole author of death to all his natural deſcendents. *In Adam*, or on account

‡ p. 74. § p. 75. ‖ p. 76.

count of his fall, *all* of mankind, in every age, *die*. Consequently, *in him all sinned*. With him all fell in his first transgression. That they are all born liable to the legal punishment of sin, proves him the federal as † well as natural head of mankind: whose sin is so far imputed to all men, that they are born *children of wrath* and liable to death.

" Thus have I considered a large number of texts, which testify of *original sin*, *imputed and inherent*. Some are more express than others, of which kind are Job xiv. 4. Psalm li. 5. lvi. 3. Rom. v. 12, &c. 1 Cor. xv. 22. Eph. ii. 3. That in Ephesians presents us with a direct proof of the entire doctrine. Those in Romans and Corinthians relate directly to *original sin imputed*, and are but consequential proofs of original corruption. The rest refer particular to *this*, and are but consequential proofs of *original sin imputed*.

" And as this doctrine stands impregnable on the basis of scripture, so it is perfectly agreeable to ‡ sound reason; as may appear from a few plain arguments which confirm this scripture doctrine.

" 1. If the first man was by God's appointment as has been shewn, the federal head of all his descendents; it follows, that when Adam sinned and fell, they all sinned in him and fell with him. And

† p. 77. ‡ p. 79.

And if they did, they must come into the world both guilty and unclean.

"But we had no hand in Adam's sin, and "therefore cannot be guilty on account of it."

"This, *we had no hand in it*, is ambiguous. It means either, "we did not actually join "therein:" which no one denies: or, "we "were wholly unconcerned in it:" the contrary to which has been fully proved.

* "2. Since Adam's posterity are born liable to death, which is the due *wages of sin*, it follows, that they are *born sinners*. No art can set aside the consequence.

** "3. Either Christ is the Saviour of infants, or he is not. If he is not, how is he *the Saviour of all men?* But if he is, then infants are sinners. For he suffered death for sinners only. He *came to seek and save* only *that which was lost*; to *save his people from their sins*. It follows that infants are sinners; that they are lost, and without Christ are undone for ever.

"4. The consequences of the contrary opinion are shockingly absurd.

"(1.) If original sin is not, either death is not the wages of sin, or there is punishment without guilt: God † punishes innocent, guiltless creatures. To suppose which, is to impute iniquity to the Most Holy.

"(2.) If we are not sinners by nature, there are sinful actions without a principle, fruit growing

† p. 84.

ing without a root. "No: men contract sinful "habits *by degrees*, and *then* commence sinners." But whence is it that they contract those habits so easily and speedily? Whence is it, that as soon as ever we discover reason we discover sinful dispositions? The early discoveries of reason, prove a principle of reason planted in our nature. In like manner the early discoveries of sinful dispositions, † prove those dispositions planted therein.

"(3.) If we were not ruined by the first Adam, neither are we recovered by the second. If the sin of Adam was not imputed to us, neither is the righteousness of Christ.

"(4.) If we do not derive a *corrupt nature* from Adam, we do not derive a *new nature* from Christ.

"(5.) A denial of original sin, not only renders baptism needless with regard to infants, but represents a great part of mankind as having no need of Christ, or the grace of the new covenant. I now speak of infants in particular, who if not *guilty before God*, no more need the merits and grace of the second Adam than the brutes themselves.

"Lastly, A denial of original sin contradicts the main design of the gospel, which is to humble vain man, and to ascribe to God's *free-grace*, not man's *free-will*, the whole of his salvation. Nor indeed can we let this doctrine go without

† p. 85.

giving up at the ſame time the greateſt part, if not all, of the eſſential articles of the Chriſtian faith. If we give up this, we cannot defend either juſtification by the merits of Chriſt, or the renewal of our natures by his Spirit. Dr. Taylor's book is not therefore ſubverſive of a particular branch, but of the whole ſcheme of Chriſtianity.

" VI. The doctrine therefore of original ſin is not only a truth agreeable to ſcripture and reaſon, but a truth of the utmoſt importance. And it is a truth to which the churches of Chriſt from the beginning have borne a clear teſtimony.

" Few truths, if any, are more neceſſary to be known, believed and throughly conſidered. For if we are not acquainted with this, we do not know ourſelves. And if we do know ourſelves, we can't rightly know Chriſt and the grace of God. And on this knowledge of Chriſt and the grace of God depends the whole of our ſalvation. St. Auguſtine therefore well remarks, " Chriſtianity lies properly in the knowledge of what concerns Adam and Chriſt." For certainly if we do not know Chriſt, we know nothing to any purpoſe. And we cannot know Chriſt, without ſome knowledge of what relates to Adam, who was *the figure of him that was to come.*

" But if this doctrine is ſo important, why is ſo little ſaid of it in ſcripture, and in the writings of the antients ?"

" This

"This is a grand miſtake. We totally deny that the ſcripture ſays little of it. Dr. Taylor indeed affirms, "There are but five "paſſages of ſcripture that plainly relate to the effects of Adam's fall." Not ſo. Many ſcriptures, as has been ſhewn, plainly and directly teach us this doctrine. And many others deliver that from which it may be rationally and eaſily deduced. Indeed the whole doctrine of ſalvation by Chriſt and divine grace implies this; and each of its main branches, juſtification and regeneration directly leads to it. So does the doctrine of man's original righteouſneſs, † than which nothing is more clearly revealed.

"And if the writers before St. Auguſtine ſay little concerning it, is not the reaſon plain? The occaſions of their writing did not lead them to enlarge, on what none had ever oppoſed or denied. For none had ever oppoſed or denied this doctrine. "Who, ſays *Vincentius Lirinenſis*, before *Celeſtius* denied all mankind to be involved in the guilt of Adam's tranſgreſſion?" Yet they are not ſilent concerning it. *Juſtin Martyr* ſpeaks of "mankind, as fallen under death and the deceit of the ſerpent." (Dial. with Trypho) Of "all Adam's deſcendents, as condemned for his ſin, and all that are Chriſt's, as juſtified by him." In *Irenæus* there are numerous, ſtrong, expreſs teſtimonies, both to *original righteouſneſs and original ſin* in the full extent. "What we loſt in

† p. 88.

Adam, that is, a being *after the image and likeneſs of God*, this we recover by Chriſt." (l. 3. c. 20.) Again, " They who receive the ingrafted word return to the antient nature of man, that by which he was made *after the image and likeneſs of God*." (l. 5. c. 10.) He likewiſe ſpeaks of our " ſinning in Adam ;" " In the firſt Adam, ſays he, we offended God; in the ſecond Adam we are reconciled." And frequently, of " man's loſing the image of God by the fall, and recovering it by Chriſt." Tertullian ſays, " Man was in the beginning deceived, and therefore condemned to death : upon which his whole race became infected and partaker of his condemnation." (*De teſtimonio animæ*) Cyprian is expreſs in his epiſtle to Fidus. Origen ſays, " The curſe of Adam in common to all." Again, " Man by ſinning loſt the image and likeneſs of " God." And again, "No one is clean from the filth of ſin, even though he is not above a day old." ‡

" The whole of me, ſays Nazianzen, has need of being ſaved, ſince the whole of me fell, and was condemned for the diſobedience of my firſt father." Many more are the teſtimonies of Athanaſius, Baſil, Hilary ; all prior to St. Auguſtine. And how generally ſince St. Auguſtine this important truth has been aſſerted, is well known. Plain it is therefore that the churches of Chriſt from the beginning, have borne clear teſtimony to it.

‡ p. 93.

" To conclude. 1. This is a ſcriptural doctrine. Many plain texts directly teach it.

" 2. It is a rational doctrine, throughly conſiſtent with the dictates of ſound reaſon: and this, notwithſtanding there may be ſome circumſtances relating thereto, which human reaſon cannot fathom.‖

" 3. It is a practical doctrine. It has the cloſeſt connexion with the life, power and practice of religion. It leads man to the foundation of all Chriſtian practice, the knowledge of himſelf: and hereby, to the knowledge of God, and the knowledge of Chriſt crucified. It prepares him for and confirms him in, juſt conceptions of the dependence of his ſalvation, on the merits of Chriſt for juſtification, and the power of his Spirit for inward and outward holineſs. It humbles the natural pride of man: it excludes ſelf-applauſe and boaſting: and points out the true and only way whereby we may fulfil all righteouſneſs.

" 4. It is an experimental doctrine. The ſincere Chriſtian day by day carries the proof of it in has own boſom: experiencing that in himſelf which is abundantly ſufficient to convince him, That *in him* by nature *dwelleth no good thing; but that it is God alone who worketh in him, both to will and to do, of his good pleaſure.*

Lewiſham, March 23, 1757.

 I HAVE

‖ p. 91.

I HAVE now gone thro', as my leiſure would perimt, this whole complicated queſtion ; and I have ſpoken on each branch of it with plainneſs and openneſs, according to the beſt light I have at preſent. I have only a few words more to add, and that with the ſame openneſs and ſimplicity.

What I have often acknowledged, I now repeat. Were it not on a point of ſo deep importance, I would no more enter the liſts with Dr. Taylor, than I would lift my hand againſt a giant. I acknowledge your abilities of every kind: your natural and acquired endowments; your ſtrong underſtanding, your lively and fruitful imagination, your plain and eaſy, yet nervous ſtile. I make no doubt of your having ſtudied the original ſcriptures for many years. And I believe you have moral endowments, which are infinitely more valuable and more amiable than all theſe. For (if I am not greatly deceived) your bear *good-will to all men*. And may not I add, you fear God ?

O what might not you do, with theſe abilities ? What would be too great for you to attempt and effect ? Of what ſervice might you be not only to your own countrymen, but to all that bear the Chriſtian name ? How might you advance the cauſe of true, primitive, ſcriptural Chriſtianity ? Of ſolid, rational virtue ? Of the deep, holy, happy, ſpiritual religion, which is brought to light by the goſpel ? How capable

pable are you of recommending, not barely morality (the duty of man to man) but piety, the duty of man to God? Even, the *worſhipping him in ſpirit and in truth*? How well qualified are you, to explain, inforce, defend, even *the deep things of* God? The nature of the kingdom of God *within us? Yea the interiora regni dei?* (I ſpeak on ſuppoſition of your having the *unction of the Holy One*, added to your other qualifications) And are you, whom God has ſo highly favoured, among thoſe who ſerve the oppoſite cauſe? If one might transfer the words of a man to him, might not one conceive him to ſay, Καὶ συ ἐι ἐκείνων· ϗ σν, τέκνον; Are you diſſerving the cauſe of inward religion? Labouring to deſtroy the inward kingdom of God, ? Sapping the foundation of all true, *ſpiritual worſhip?* Advancing morality on the ruins of piety? Are you among thoſe who are overthrowing the very foundations of *primitive, ſcriptural Chriſtianity?* Which certainly can have no ground to ſtand upon, if the ſcheme lately advanced be true. What room is there for it, till men repent? Know themſelves? Without this can they know or love God? O why ſhould you block up the way to repentance? And conſequently, to the whole religion of the heart? *Let a man be a fool*, ſays the apoſtle, that *be may be wiſe*. But *you* tell him, he is wiſe already: that every man is by nature, as wiſe as Adam was in paradiſe. He gladly drinks in the ſoothing ſound, and ſleeps on

and takes his reſt. We beſeech thoſe who are *mad* after earthly things, to take knowledge of the dreadful ſtate they are in. To return to their father, and beg of him *the ſpirit of love and of a ſound mind.* You tell them, they are of a *ſound mind* already. They believe, and turn to their huſks again. Jeſus comes to *ſeek and ſave that which is loſt.* You tell the *men of form* (tho' as dead to God as a ſtone) that they are not loſt: that (inaſmuch as they are free from groſs ſins) they are in a good way, and will undoubtedly be ſaved. So they live and die, without the knowledge, love or image of God, and die eternally!

* "They *will* be ſaved." But *are* they *ſaved* already? We know all real Chriſtians are. If they are, if theſe are poſſeſt of the *preſent ſalvation* which the ſcripture ſpeak of, what is that ſalvation? How poor, dry, dull, ſhallow, ſuperficial a thing? Wherein does it excel what the wiſer Heathens taught, nay, and perhaps experienced? What poor pitiable creatures are thoſe Chriſtians, ſo called, who have advanced no higher than this? You ſee enough of theſe on every ſide: perhaps even in your own congregation. What knowledge have they of the things of God? What love to God, or to Chriſt? What heavenly-mindedneſs? How much of *the mind which was in Chriſt Jeſus?* How little have they profited by all your inſtructions? How few are wiſer and better than when you knew them firſt? O take knowledge of the reaſon

reaſon why they are not. That doctrine will not *make them wiſe unto ſalvation.* All it can poſſibly do, is to ſhake off the leaves. It does not affect the branches of ſin. Unholy tempers are juſt as they were. Much leſs does it ſtrike at the root: pride, ſelf-will, unbelief, heart-idolatry remain undiſturbed, and unſuſpected.

I am grieved for the people who are thus ſeeking death in the error of their life. I am grieved for *you*, who ſurely deſire to teach them the way of God in truth. O Sir, think it poſſible, that you may have been miſtaken! That you may have leaned too far, to what you thought the better extreme. Be perſuaded once more to review your whole cauſe, and that from the very foundation. And in doing ſo, you will not diſdain to deſire more than natural light. O that *the Father of glory* may *give unto you the ſpirit of wiſdom and revelation!* May he *inlighten the eyes of your underſtanding, that you may know what is the hope of his calling, and what the riches of the glory of his inheritance in the ſaints!*

Lewiſham, March 24, 1757.

PART VII.

The Doctrine of Original Sin.

BECAUSE of the unſpeakable importance of throughly underſtanding this grand foun-

dation of all revealed religion, I subjoin one more extract, relating both to the original and the present state of man.

"God *made man upright*.† *By man* we are to understand our *first parents*, the archetypal pair, the root of mankind. This man was made right (agreeable to the nature of God, whose work is perfect) without any imperfection, corruption, or principle of corruption, in his body or soul. He was made upright, that is streight with the will and law of God, without any irregularity in his soul. God made him thus; he did not first make him, and then make him righteous: but in the very making of him he made him righteous; righteousness was concreated with him. With the same breath that God breathed in him a living soul, he breathed in him a righteous soul.

"This righteousness was the conformity of all the faculties and powers of his soul to the moral law: which implied three things.

* "First, his understanding was a lamp of light. He was made after God's image, and consequently could not want knowledge, which is a part thereof. And a perfect *knowledge of the law* was necessary to fit him for universal obedience, seeing no obedience can be according to the law unless it proceed from a sense of the command of God requiring it. 'Tis true Adam had not the law writ on tables of stone; but it was written upon his mind. God impress it upon his soul,

† Mr. Boston's four-fold state of man.

ſoul, and made him a *law to himſelf*, as the remains of it even among the Heathens teſtify. And ſeeing man was made to be the mouth of the creation, to glorify God in his works, we have ground to believe, he had an exquiſite *knowledge of the works of* God. We have a proof of this in his giving names to the beaſts of the field, and the fowls of the air, and theſe ſuch as expreſs their nature. *Whatſoever Adam called every living thing, that was the name thereof.* And the dominion which God gave him over the creatures, ſoberly to uſe them according to his will (ſtill in ſubordination to the will of God) implies a knowledge of their *natures*.

" Secondly, His will lay *ſtreight* with the will of God. There was no corruption in his will, no bent or inclination to evil; for that is ſin, properly ſo called; and therefore inconſiſtent with that *uprightneſs* with which it is expreſly ſaid he was endued at his creation. The will of man was then *naturally* inclined to God and goodneſs, though *mutably*. It was diſpoſed by its original make to follow the Creator's will, as the ſhadow does the body. It was not left in an equal balance to good and evil: for then he had not been *upright*, or conform to the law; which no more can allow the creature not to be inclined to God as his end, than it can allow man to be a *god* to himſelf.

" Thirdly, His affections were regular, pure and holy. All his paſſions, yea all his *penſitive*

motions and inclinations were subordinate to his reason and will, which lay streight with the will of God. They were all therefore pure from all defilement, free from all disorder or distemper; because all their motions they were duly subjected to his clear reason and his holy will. He had also an *executive power*, answerable to his will: a power to do the good which he *knew* should be done, and which he *inclined* to do; even to fulfil the whole law of God. If it had not been so, God would not have required perfect obedience of him. For to say that *the Lord gathereth where he hath not strewed*, is but the blasphemy of a slothful servant.

"From what has been said it may be gathered, that man's original righteousness was *universal* and *natural*, yet *mutable*.

* 1. "It was universal, both with respect to the subject of it, the whole man, and the object of it, the whole law: it was diffused through the *whole* man; it was a blessed leaven that leavened the whole lump. Man was then holy in soul, body and spirit: while the soul remained untainted, the members of the body were consecrated vessels and instruments of righteousness. A combat between reason and appetite, nay the least inclination to sin, was utterly inconsistent with this *uprightness* in which man was created; and has been invented to veil the corruption of man's nature, and to obscure the grace of God in Christ Jesus. And as this righteousness spread through

through the whole man, ſo it reſpected the whole law. There was nothing in the law, but what was agreeable to his reaſon and will. His ſoul was ſhapen out in length and breadth, to the *commandment*, though exceeding broad; ſo that his original righteouſneſs was not only perfect in parts but in degrees.

" 2. As it was univerſal, ſo it was *natural* to him. He was created with it. And it was neceſſary to the perfection of man, as he came out of the hand of God: neceſſary to conſtitute him in a ſtate of integrity. Yet

" 3. It was mutable. It was a righteouſneſs which might be loſt, as appears from the ſad event. His will was not indifferent to good and evil: God ſet it towards good only, yet did not ſo fix it, that it could not alter; it was moveable to evil, but by man himſelf only.

" Thus was man made *originally righteous*, being *created in God's own image*, (Gen. i. 27.) which conſiſts in *knowledge, righteouſneſs and holineſs*, (Col. iii. 10. Eph. iv. 24.) All that God made *was very good*, according to their ſeveral natures, Gen. i. 31. And ſo man was morally good, being *made after the image* of him who is *good and upright*, Pſa. xxv. 8. Without this he could not have anſwered the end of his creation, which was to know, love and ſerve his God. Nay, he *could not* be created otherwiſe. For he muſt either have been *conform* to the law in his powers, principles and inclinations, or not. If he

he was, he was *righteous*; if not, he was a *ſinner*, which is abſurd and horrible to imagine.

"And as man was *holy*, ſo he was *happy*. He was full of peace as well as of love. And he was the favourite of heaven. He bore the image of God, who cannot but love his own image. While he was alone in the world he was not alone, for he had free, full *communion with God*. As yet there was nothing to turn away the face of God from the work of his own hands: ſeeing ſin had not as yet entered, which alone could make the breach.

"He was alſo *lord of the world*, univerſal emperor of the whole earth. His Creator gave him *dominion over the fiſh of the ſea, the fowl of the air, and every thing that moveth on the earth*. He was God's deputy-governor in the lower world; and this his dominion was an image of God's ſovereignty. Thus was man *crowned with glory and honour*, having *all things put under his feet*.

"Again, as he had perfect *tranquility* in his own breaſt, ſo he had a *perfect calm without*. His heart had nothing to reproach him with, and without there was nothing to annoy him. Their beautiful bodies were not capable of injuries from the air. They were liable to no *diſeaſes* or *pains*; and though they were not to live idle, yet *toil*, *wearineſs* and *ſweat of the brows*, were not known in this ſtate.

"Laſtly, He was immortal. He would never have

have died if he had not ſinned. Death was threatned only in caſe of ſin. The perfect conſtitution of his body, which came out of God's hand was *very good*, and the righteouſneſs of his ſoul removed all *inward* cauſes of death. And God's ſpecial care of his innocent creature ſecured him againſt *outward* violence. Such were the holineſs and the happineſs of man in his original ſtate.

" But there is now a ſad alteration in our nature. It is now entirely corrupted. Where at firſt there was nothing evil, there is now nothing good: I ſhall

" Firſt, Prove this:

" Secondly, Repreſent this corruption in its ſeveral parts.

" Thirdly, Shew how man's nature comes to be thus corrupted.

" Firſt, I ſhall prove that man's nature is corrupted, both by God's word, and by mens experience and obſervation.

" I. For proof from God's word, let us conſider,

" 1. How it takes particular notice of fallen Adam's communicating his image to his poſterity. Gen. v. 3. *Adam begat a ſon in his own likeneſs, after his image.* Compare this with ver. 1. *In the day that God created man, in the image of God made he him.* Behold here, how the *image* after which man was *made*, and the *image* after which he is *begotten* are oppoſed. Man was *made* in the

the likeneſs of God; an holy and righteous God *made* an holy and righteous creature; but fallen Adam *begat* a ſon, not in the likeneſs of God, but in his *own likeneſs:* corrupt, ſinful Adam, begat a corrupt, ſinful ſon. For as the image of God included *righteouſneſs* and *immortality*, ſo this image of fallen Adam, included *corruption* and *death*. Moſes giving us in this chapter the firſt bill of mortality that ever was in the world, uſhers it in with this obſervation, that *dying Adam* begat *mortals*. Having ſinned he became *mortal*, according to the threatning. And ſo he *begat a ſon in his own likeneſs, ſinful* and therefore *mortal*; and ſo *ſin and death paſſed on all.*

" Let us conſider, 2. that text, Job xiv. 4. *Who can bring a clean thing out of an unclean? Not one.* Our firſt parents were unclean; how then can we be clean? How could our immediate parents be clean? Or how ſhall our children be ſo? The *uncleanneſs* here mentioned is a *ſinful* uncleanneſs; for it is ſuch as makes man's days *full of trouble.* And it is *natural*, being derived from unclean parents. *How can he be clean that is born of a woman?* God can *bring a clean thing out of an unclean*; and did ſo in the caſe of the man, Chriſt; but no other can. Every perſon then that is born according to the courſe of nature is born unclean: if the root be corrupt ſo are the branches. * Neither is the matter mended, though the parents be holy. For they are ſuch by *grace*, not by *nature:* and they beget their children as men, not as holy men; where-

fore

fore as the circumcised parent begets an uncircumcised child, so the holiest parents beget unholy children, and cannot communicate their grace to them as they do their nature.

"3. Hear our Lord's determination of the point. John iii. 6. *That which is born of the flesh is flesh.* Behold, the corruption of all mankind; all are *flesh.* It does not mean all are *frail* (though that is a sad truth too: yea, and our natural frailty is an evidence of our natural corruption:) but, all are *corrupt* and *sinful*, and that *naturally.* Hence our Lord argues, that because they are *flesh*, therefore they *must be born again*, or they *cannot enter into the kingdom of God*; ver. 3, 5. And as the *corruption* of our nature evidences the necessity of *regeneration*, so the necessity of regeneration proves the corruption of our nature. For why should a man need a *second* birth if his nature were not ruined in the *first* birth? Even infants must be born again, for this rule admits of no exception. And therefore they were circumcised under the Old Testament, as having *the body of the sins of the flesh*, (which is conveyed to them by natural generation) the whole old man, *to put off.* (Col. ii. 11.) And now by the appointment of Christ, they are to be baptized; which shews they are unclean, and that there is no salvation for them, but *by the washing of regeneration, and renewing of the Holy Ghost.*

"4. *We are by nature children of wrath.* We are worthy of, and liable to the wrath of God:

and

and that *by nature*; and therefore doubtleſs we are by nature ſinful creatures. We are condemned before we have done good or evil; under the curſe ere we know what it is. But *will a lion roar in the foreſt while he hath no prey?* Will an holy and juſt God roar in his wrath againſt man, if he be not by his ſin made a prey for wrath? No, he will not, he cannot. We conclude then, that according to the word of God, man's nature is a corrupt nature.

"II. If we conſult *experience*, and obſerve the caſe of the world, in the things that are obvious to any perſon, we ſhall by its fruits eaſily diſcover the root of bitterneſs. I ſhall inſtance but in a few.

* " 1. Who ſees not a flood of *miſeries* overflowing the world? Every one at home and abroad, in city and country, in palaces and cottages, is groaning under ſome unpleaſing circumſtance or other. Some are oppreſt with poverty or want, ſome chaſtened with pain or ſickneſs: ſome are lamenting their loſſes; none is without a croſs of one ſort or another. No man's condition is ſo ſoft but there is ſome thorn of uneaſineſs in it. And at length death, *the wages of ſin*, comes and ſweeps all away. Now what but ſin has opened the ſluice? There is not a complaint or ſigh heard in the world, or a tear that falls from our eye, but it is an evidence, that man is fallen as a ſtar from heaven. For God *diſtributeth*

ſorrows

ſorrows in his anger, (Job xxi. 17.) This is a plain proof of the corruption of nature: forasmuch as thoſe that have not actually ſinned, have their ſhare of theſe ſorrows; yea, and draw their firſt breath weeping. There are alſo graves of the ſmalleſt as well as the largeſt ſize: and there are never wanting ſome in the world, who, like Rachel, are *weeping for their children, becauſe they are not.*

" 2. How early does this corruption of nature appear? It is ſoon diſcerned which way the bias of the heart lies. Do not the children of fallen Adam, before they can go alone, follow their father's foot-ſteps? What pride, ambition, curioſity, vanity, wilfulneſs and averſeneſs to good appear in them? And when they creep out of infancy, there is a neceſſity of uſing *the rod of correction to drive away the fooliſhneſs that is bound in their heart.*

" 3. Take a view of the out-breakings of ſin in the world. *The wickedneſs of man is* yet *great in the earth.* Behold the bitter fruits of corrupt nature! *By ſwearing and lying and killing and ſtealing and committing adultery they break out* (like the breaking forth of waters) *and blood toucheth blood.* The world is filled with all manner of filthineſs, wickedneſs and impiety. And whence is this deluge of ſin on the earth, but from the breaking up of the fountains of the great deep, *the heart of man*, out of which *proceed adulteries, fornications, murders, theſts, coveteouſneſs*

ouſneſs, wickedneſs. Ye may, it may be, thank God, that ye are not in theſe reſpects, *like other men.* And you have reaſon, for the corruption of nature is the very ſame in you as in them.

" 4. Caſt your eye upon thoſe terrible convulſions the world is thrown into by the wickedneſs of men. Lions prey not on lions, nor wolves on wolves; but men bite and devour one another. Upon how ſlight occaſions will men ſheath their ſwords in one another's bowels? Since Cain ſhed Abel's blood, the world has been turned into a ſlaughter-houſe. And the chaſe has been continued, ever ſince Nimrod began his hunting: as on the earth, ſo in the ſeas, the greater ſtill devouring the leſſer. Now when we ſee the world in ſuch a ferment, every one ſtabbing another with words or ſwords: theſe violent heats among the ſons of Adam, ſpeak the whole body to be diſtempered: *the whole head* to be *ſick, and the whole heart faint.*

" 5. Conſider the neceſſity of human laws, fenced with terrors and ſeverities. Man was made for ſociety: and God himſelf ſaid when he created him, it was not good for him to be alone. Yet the caſe is ſuch now, that in ſociety, he muſt be hedged in with thorns. And that from hence we may the better diſcern the corruption of man's nature, conſider 1. Every man naturally loves to be at full liberty himſelf; and were he to follow his inclination, would vote himſelf

himſelf out of the reach of all laws, divine and human: yet 2. No man would willingly adventure to live in a lawleſs ſociety: and therefore even pirates and robbers have laws among themſelves. Thus men ſhew they are conſcious of the corruption of nature, not daring to truſt one another but upon ſecurity. 3. How dangerous ſoever it is to break through the hedge, yet many will do it daily. They will not only ſacrifice their conſcience and credit, but for the pleaſure of a few moments, lay themſelves open to a violent death, by the laws of the land wherein they live. 4. Laws are often made to yield to man's luſts. Sometimes whole ſocieties break off the fetters, and the voice of laws cannot be heard for the noiſe of arms. And ſeldom there is a time, wherein there are not ſome perſons ſo great and daring, that the laws dare not look them in the face. 5. Obſerve even the Iſraelites, ſeparated to God from all the nations of the earth. Yet what horrible confuſions were among them, when *there was no king in Iſrael?* How hard was it to reform them, when they had the beſt of magiſtrates? And how quickly did they turn aſide again, when they had wicked rulers? It ſeems one grand deſign of that ſacred hiſtory, was to diſcover the corruption of man's nature. 6. Conſider the remains of natural corruption even in them that believe. Tho' grace has entered, corruption is not expelled; they find it with

with them at all times and in all places. If a man have an ill neighbour he may remove: but ſhould he go into a wilderneſs, or pitch his tent on a remote rock in the ſea, there it will be with him. I need not ſtand to prove ſo clear a point. But conſider theſe few things on this head. 1. If it be thus in the green tree, how muſt it be in the dry? Does ſo much of the old remain even in thoſe who have received a new *nature?* How great then muſt that corruption be in thoſe, where it is *unmixed* with renewing grace! 2. Tho' natural corruption is no burden to a natural man, is he therefore free from it? No, no. Only he is dead, and feels not the ſinking weight. Many a groan is heard from a ſick-bed, but never one from a grave. 3. The good man reſiſts the old nature: he ſtrives to ſtarve it; yet it remains. How muſt it ſpread then and ſtrengthen itſelf in the ſoul, where it is not ſtarved, but fed, as in unbelievers? If the garden of the diligent find him full work, in cutting off and rooting up, ſurely that of the ſluggard muſt needs be *all grown over with thorns.*

" I ſhall add but one obſervation more, that in every man naturally the image of fallen Adam appears: to evince which, I appeal to the conſciences of all, in the following particulars.

" 1. If God by his holy law or wiſe providence put a reſtraint upon us, to keep us back from any thing, does not that reſtraint whet the edge of our natural inclinations, and make us ſo much the

the keener in our desires? The very Heathens were convinced, that there is this spirit of contradiction in us, though they knew not the spring of it. How often do men give themselves a loose in those things, wherein if God had left them at liberty, they would have bound up themselves? And is not this a repeating of our father's folly, that men will rather climb for forbidden fruit, than gather what providence offers to them, when they have God's express allowance for it?

* " 2. Is it not natural to us, to care for the body, at the expence of the soul? This was one ingredient in the sin of our first parents, (Gen. iii. 6.) Oh how happy might we be, if we were but at half the pains about our souls, which we bestow upon our bodies? If that question, *What must I do to be saved*, did but run near so oft through our minds, as those, *What shall we eat? What shall we drink? Wherewithal shall be clothed?*

* " 3. Is not every one by nature discontent with his present lot, or with some one thing or other in it? Some one thing is always missing; so that man is a creature given to change. If any doubt of this, let them look over all their enjoyments, and after a review of them, listen to their own hearts, and they will hear a secret murmuring, for want of something. Since the hearts of our first parents wandered from God, their posterity have a natural disease, which Solomon calls *The wandring of desire*, literally, *The walking of the soul*, (Eccles. vi. 9.) This is a sort of diaboli-

cal

ral trance, wherein the foul traverſeth the world, feeds itſelf with a thouſand airy nothings, ſnatcheth at this and the other imagined excellency: goes here and there and every where, except where it ſhould go. And the foul is never cured of this diſeaſe, till it takes up its reſt in God through Chriſt.

" 4. Do not Adam's children naturally follow his footſteps, in *hiding* themſelves *from the preſence of the Lord?* (Gen. iii. 8.) We are juſt as blind in this matter as he was, who thought to *hide himſelf from the preſence of the Lord among the trees of the garden.* We promiſe ourſelves more ſecurity in a ſecret ſin, than in one that is openly committed. *The adulterer ſaith, No eye ſhall ſee me.* And men will freely do that in ſecret, which they would be aſhamed to do in the preſence of a child: as if darkneſs could hide from an all-ſeeing God. Are we not naturally *careleſs* of *communion with God?* Nay, and *averſe* to it? Never was there any communion between God and Adam's children, where God himſelf had not the firſt word. If he would let them alone, they would never enquire after him.

" 5. How *loth* are men to *confeſs ſin*, to take guilt and ſhame to themſelves? And was it not thus in the caſe before us? Adam confeſſes his nakedneſs, (which indeed he could not deny) but not one word does he ſay about his ſin. It is as natural for us to hide ſin as to commit it. Many inſtances of this we ſee daily; but how many

many will there be in that day, when God *will judge the ſecrets of men?* Many a foul mouth will then be ſeen, which is now *wiped and ſaith, I have done no wickedneſs.*

" Laſtly, Is it not natural for us to *extenuate* our ſin, and *transfer* the guilt to others? As Adam laid the blame of his ſin on the woman: and did not the woman lay the blame on the ſerpent? Adam's children need not be taught this; for before they can well ſpeak, if they cannot deny, they liſp out ſomething to leſſen their fault, and lay the blame upon another. Nay ſo natural is this to men, that in the greateſt of ſins they will charge the fault on God himſelf; blaſpheming his providence under the name of *ill-luck* or *misfortune*, and ſo laying the blame of their ſin at heaven's door. Thus does *the fooliſhneſs of man pervert his ways*; and his heart fretteth againſt the Lord. Let us then call Adam, father: let us not deny the relation, ſeeing we bear his image.

" I proceed to enquire into the *corruption of nature* in the ſeveral *parts* of it. But who can take the exact dimenſions of it, in its breadth, length, height and depth? *The heart is deceitful above all things, and deſperately wicked: who can know it?* However we may quickly perceive ſo much of it, as may ſhew the abſolute neceſſity of regeneration. Man in his natural ſtate is altogether corrupt, through all the faculties of his ſoul:

corrupt in his underſtanding, his will, his affections, his conſcience and his memory.

" I. The underſtanding is deſpoiled of its primitive glory, and covered over with confuſion. We are fallen into the hands of our grand adverſary, and are deprived of our two eyes. *There is none that underſtandeth*; the *very mind and conſcience* of the natural man are *defiled* or *ſpoiled*. But to point out this corruption of the underſtanding more particularly, let the following things be conſidered.

" Firſt, There is a natural *weakneſs* in the minds of men, with reſpect to ſpiritual things. How hard is it to teach them the common principles of religion, to make truths ſo plain, that they may underſtand them? Try the ſame perſons in other things, ſpeak of the things of this world, and they will underſtand quickly: but it is hard to make them know, how their ſouls may be ſaved, or how their hearts may find reſt in Chriſt. Conſider even thoſe who have many advantages above the common run of mankind: yet how ſmall is their knowledge of divine things! What confuſion ſtill remains in their minds? How often are they mired, and *ſpeak as a child*, even in the matter of practical truths? It is a *pitiable weakneſs*, that we cannot perceive the things which God has revealed. And it muſt needs be a *ſinful weakneſs*, ſince the law of God requires us to know and believe them.

" Secondly

* " Secondly, Man's underſtanding is naturally overwhelmed with groſs *darkneſs* in ſpiritual things. Man, at the inſtigation of the devil, attempting to break out a new light in his mind, inſtead of that, broke up the doors of the bottomleſs pit, by the ſmoak whereof he was covered with darkneſs. When God at firſt made man, his mind was a lamp of light: but ſin has now turned it into darkneſs. Sin has cloſed the window of the ſoul. It is the land of darkneſs and the ſhadow of death, where *the light is as darkneſs*. The *prince of darkneſs* reigns therein, and nothing but the *works of darkneſs* are framed there. That you may be the more fully convinced of this, take the following evidences of it.

" 1. The darkneſs that was upon the face of *the world* before, and at the time that Chriſt came. When Adam by his ſin had loſt his light, it pleaſed God to reveal to him the way of ſalvation, Gen. iii. 15. This was handed down by holy men before the flood. yet the natural darkneſs of the mind of man ſo prevailed, as to carry off all ſenſe of true religion from the old world, except what remained in Noah's family. After the flood, as men increaſed, their natural darkneſs of mind prevailed again, and the light decayed, till it died out among the generality of mankind, and was preſerved only among the poſterity of Shem. And even with them it was near ſetting, when God called Abraham from *ſerving other gods*, Joſh. xxiv. 15. God gave him a more full revelation, which he com-

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municated to his family: Gen. xviii. 19. Yet the natural darkneſs wore it out at length, ſave that it was preſerved among the poſterity of Jacob. In Egypt that darkneſs ſo prevailed over them alſo, that a new revelation was neceſſary. And many a dark cloud got above that, during the time from Moſes to Chriſt. When Chriſt came, nothing was to be ſeen in the Gentile world, but *darkneſs and cruel habitations*. They were drowned in ſuperſtition and idolatry: and whatever wiſdom was among their philoſophers, *the world by* that *wiſdom knew not God*, but became more and more vain in their imaginations. Nor were the Jews much wiſer: except a few, groſs darkneſs covered them alſo. Their traditions were multiplied: but the knowledge of thoſe things wherein the life of religion lies, was loſt. They gloried in outward ordinances, but knew nothing of *worſhipping God in Spirit and in truth*.

"Now what but the natural darkneſs of mens minds, could ſtill thus wear out the light of external revelation? Men did not forget the way of preſerving their lives: but how quickly did they forget the way of ſaving their ſouls? So that it was neceſſary for God himſelf to reveal it again and again. Yea, and a mere external revelation did not ſuffice to remove this darkneſs; no, not when it was by Chriſt in perſon: there needed alſo the Holy Ghoſt ſent down from heaven. Such

Such is the natural darkneſs of our minds, that it only yields to the blood and Spirit of Chriſt.

" 2. Every natural man's heart, how refined ſoever he appear, is full of darkneſs, diſorder and confuſion. The unrenewed part of mankind are rambling through the world, like ſo many blind men, who will neither take a guide, nor can guide themſelves, and therefore fall over this and the other precipice into deſtruction. Some are running after their covetouſneſs, ſome ſticking in the mire of ſenſuality, others daſhing on the rock of pride: every one ſtumbling on one ſtone of ſtumbling or other, as their unmortified paſſions drive them. And while ſome are lying along in the way, others are coming up and falling headlong over them. Errors ſwarm in the world: * all the unregenerate are utterly miſtaken in the point of true happineſs. All deſire to be happy; but touching the way to happineſs, there are almoſt as many opinions as there are men. They are like the blind *ſodomites* about Lot's houſe, all ſeeking to *find the door*, but in vain. Look into thine own heart, (if thou art not born again) and thou wilt ſee all turned upſide down; heaven lying under, the earth a-top: look into thy life, and ſee how thou art playing the madman, eagerly flying after *that which is* not, and ſlighting that which *is*, and will be for ever. Thus is man's underſtanding naturally overwhelmed with groſs *darkneſs* in ſpiritual things.

" Thirdly, there is in the mind of man a natural *bias to evil*: let us reflect a little, and we ſhall find inconteſtable evidence of it.

" 1. Mens' minds have a natural dexterity to do miſchief: none are ſo ſimple as to want ſkill for this. None needs to be taught it; but as weeds without being ſown, grow up of their own accord, ſo does this *earthly, ſenſual, deviliſh wiſdom*, naturally grow up in us.

" 2. We naturally form *groſs conceptions* of ſpiritual things, as if the ſoul were quite immerſed in fleſh and blood. Let men but look into themſelves, and they will find this bias in their minds: whereof the idolatry which ſtill prevails ſo far and wide, is an inconteſtable evidencē. For it plainly ſhews, men would have a viſible deity; therefore they change the *glory of the incorruptible God into an image*. Indeed the reformation of theſe nations, has baniſhed groſs idolatry out of our churches. But heart-reformation alone can baniſh mental-idolatry, ſubtle and refined image-worſhip out of our minds.

" 3. How difficult is it, to detain the carnal mind before the Lord? To fix it in the meditation of ſpiritual things? When God is ſpeaking to man by his word, or they are ſpeaking to him in prayer, the body remains before God, but the world ſteals away the heart. Tho' the eyes be cloſed, the man ſees a thouſand vanities, and the mind roves hither and thither: and many times the man ſcarce comes to himſelf, till he

he is *gone from the preſence of the* Lord. The worldly man's mind does not wander when he is contriving buſineſs, caſting up his accounts, or telling his money. If he anſwers you not at firſt, he tells you, he did not hear you, he was buſy, his mind was fixed. But the carnal mind, employed about ſpiritual things, is out of its element, and therefore cannot fix.

"4. Conſider how the carnal *imagination* ſupplies the want of real objects to the corrupt heart. The unclean perſon is filled with ſpeculative impurities, *having eyes full of adultery*. The covetous man fills his heart with the world, if he cannot get his hands full of it. The malicious perſon acts his revenge in his own breaſt: the envious, within his own narrow ſoul, ſees his neighbour laid low enough: and ſo every luſt is fed by the imagination. Theſe things may ſuffice to convince us, of the natural bias of the mind to evil.

Fourthly, there is in the carnal mind an *oppoſition to ſpiritual truths*, and an averſion to the receiving them. God has revealed to ſinners the way of ſalvation; he has given his word. But do natural men believe it? Indeed they do not. They believe not the promiſes of the word: for they who receive them are thereby made *partakers of the divine nature*. They believe not the word: otherwiſe they could not live as they do. I doubt not but moſt if not all of you, who are in a ſtate of nature, will here plead, not guil-

ty. But the very difficulty you find in aſſenting to this truth proves the unbelief with which I charge you. Has it not proceeded ſo far with ſome, that it has ſteeled their foreheads, openly to reject all revealed religion? And tho' ye ſet not your mouths as they do againſt the heavens, yet the ſame bitter root of unbelief is in you, and reigns and will reign in you till overcoming grace captivate your minds to the belief of the truth. To convince you of this

"Conſider 1. How have you learned thoſe truths which you think you believe? Is it not merely by the benefit of your education, and of external revelation? You are ſtrangers to the inward work of the holy Spirit, bearing witneſs with the word in your hearts: and therefore ye are ſtill unbelievers. *It is written in the prophets, and they ſhall be all taught of God. Every one therefore that hath heard and learned of the father*, ſaith our Lord, *cometh unto me.* But ye have not come to Chriſt: therefore ye have not been *taught of* God. Ye have not been ſo taught, and therefore ye have not come: ye believe not.

"Conſider, 2. The utter inconſiſtency of moſt mens lives with the principles which they profeſs. They profeſs to believe the ſcripture: but how little are they concerned about what is revealed therein? How unconcerned are ye even about that weighty point, whether ye be born again, or not? Many live as they were born and are like to die as they live, and yet live in peace.

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Do ſuch believe the ſinfulneſs of a natural ſtate. Do they believe they are *children of wrath?* Do they believe there is no ſalvation without regeneration? And no regeneration but what makes man *a new creature?* O no! If ye did, ye could not live in your ſins, live out of Chriſt, and yet hope for mercy.

"Fifthly, Man is naturally high-minded. Lowlineſs is not a flower which grows in the field of nature. It is natural to man to think highly of himſelf and what is his own. *Vain man would be wiſe*; ſo he accounts himſelf, and ſo he would be accounted by others. His way is right becauſe it is *his own*; *for every way of a man is right in his own eyes.* He is *alive without the law*; and therefore his hope is ſtrong, and his confidence firm. It is another tower of Babel: the word batters it, yet it ſtands. One while breaches are made in it, but they are quickly repaired. At another time, it is all made to ſhake; but it is ſtill kept up; 'till God's ſpirit raiſes an *heart-quake* within the man, which tumbles it down, and leaves not one ſtone upon another.

"Thus much of the corruption of the underſtanding. Call the underſtanding *ichabod: for the glory is departed from* it. Conſider this, ye that are yet in the ſtate of nature, and groan ye out your caſe before the Lord, that the ſun of righteouſneſs may ariſe upon you, before ye be ſhut up in everlaſting darkneſs. What avails your worldly wiſdom? What do all your attain-

ments in religion avail, while your underſtanding lies wrapt up in darkneſs and confuſion, utterly void of the light of life ?

"II. Nor is the will leſs corrupted than the underſtanding. It was at firſt faithful, and ruled with God : but now it is turned traitor againſt God, and rules with and for the devil. To open this plague of the heart, let the following things be conſidered.

"Firſt, there is in the unrenewed will an utter inability for what is truly good in the ſight of God. Indeed a natural man has a power to chuſe and do what is *materially* good : but though he can will what is good and right, he can do nothing *aright* and *well*. *Without me*, that is, ſeparate from me, *ye can do nothing*; nothing truly and ſpiritually good. To evidence this, conſider

"1. How often do men ſee the good they ſhould chuſe, and the evil they ſhould refuſe : and yet their hearts have no more power to comply with their light, than if they were arreſted by ſome inviſible hand ? Their conſciences tell them the right way : yet cannot their will be brought up to it. Elſe, how is it, that the clear arguments on the ſide of virtue, do not bring men over to that ſide ? Although heaven and hell were but a *may be*, even this would determine the will to holineſs, could it be determined by reaſon. Yet ſo far is it from this, that men

knowing

knowing the judgment of God, that they who do ſuch things are worthy of death, not only do the ſame, but have pleaſure in them that do them.

" 2. Let thoſe who have been truly convinced of the *ſpirituality* of the law, ſpeak and tell if they then found themſelves able to *incline* their hearts toward it. Nay, the more that light ſhone in their ſouls, did they not find their hearts more and *more unable* to comply with it? Yea, there are ſome who are yet in the devil's camp that can tell from their own experience, light let into the mind cannot give life to the will, or enable it to comply therewith.

* " Secondly, There is in the unrenewed will an *averſeneſs to good.* Sin is the natural man's element; and he is as loth to part with it, as the fiſhes are to come out of the water. He is ſick; but utterly averſe to the remedy; he loves his diſeaſe, ſo that he loaths the phyſician. He is a captive, a priſoner and a ſlave; but he loves his conqueror, jailor and maſter: he is fond of his fetters, priſon and drudgery, and has no liking to his liberty. For evidence of this averſeneſs to good in the will of man,

* " Conſider, 1. The *untowardneſs of children.* How averſe are they to reſtraint? Are they not *as bullocks unaccuſtomed to the yoke?* Yea, it is far eaſier to tame young bullocks to the yoke, than to bring young children under diſcipline. Every man may ſee in this as in a glaſs, that man is naturally wild and wilful; that according to

Zophar's obſervation, he *is born a wild aſs's colt.* What can be ſaid more? He is like a *colt*, the colt of an *aſs*, the colt of *a wild aſs: a wild aſs uſed to the wilderneſs, that ſnuffeth up the wind at her pleaſure: in her occaſion who can turn her away?*

" 2. What pain and difficulty do men find in *bringing* their hearts to religious duties? And what a taſk is it to the natural man to *abide* at them? To leave the world but a little, and converſe with God? When they are engaged in worldly buſineſs or company, time ſeems to fly and is gone before they are aware. But how heavily does it drive, while a prayer, a ſermon, or a ſabbath laſts? With many the Lord's day is the longeſt day in the week: and therefore they muſt ſleep longer that morning, and go ſooner to bed that night, than ordinarily they do, that the day may be made of a tolerable length. And ſtill their hearts ſay, *When will the ſabbath be gone?*

" 3. Conſider how the will of the natural man *rebels againſt the light.* Sometimes he is not able to keep it out; but he *loves darkneſs rather than light.* The outer door of the underſtanding is broken open, but the inner door of the will remains ſhut. Corruption and conſcience then encounter; till conſcience is forced to give back: convictions are murdered, and truth is made and *held* priſoner *in unrighteouſneſs.*

" 4. When the Spirit of the Lord is working a deeper

deeper work, yet what *reſiſtance* does the ſoul make? When he comes, he finds the *ſtrong man keeping the houſe*, while the ſoul is faſt aſleep in the devil's arms: till the Lord awakens in the ſinner, opens his eyes, and ſtrikes him with terror, while the clouds are black above his head, and the ſword of vengeance is held to his breaſt. But what pains is he at to put a fair face on a black heart? To ſhake off his fears, or make head againſt them? Carnal reaſon ſuggeſts, if it be ill with him it will be ill with many. When he is beat from this, and ſees no advantage in going to hell with company, he reſolves to leave his ſins; but cannot think of breaking off *ſo ſoon*, there is time enough, and he will do it afterwards. When at length he is conſtrained to part with ſome ſins, others are kept as right-hands or right-eyes. Nay, when he is ſo preſt, that he muſt needs ſay before the Lord, he is willing to part with *all* his idols, yet how long will his heart give the lie to his tongue, and prevent the execution of it?

"Thirdly, There is in the will of man a natural proneneſs to evil. Men are naturally *bent to backſliding from God:* they *hang* (as the word is) towards backſliding. Leave the unrenewed will to itſelf, it will chuſe ſin and reject holineſs; and that as certainly as water poured on the ſide of an hill will run downward and not upward.

"1. Is not the way of evil the *firſt way* wherein the children of men go? Do not their inclinations

ons plainly appear on the wrong ſide, while they have not cunning to hide them? As ſoon as it appears we are *reaſonable* creatures, it appears we are *ſinful* creatures. *Fooliſhneſs is bound in the heart of a child, till the rod of correction drives it from him.* It is *bound* in the heart, woven into our very nature; nor will the knots looſe; they muſt be *broke* aſunder by ſtrokes. Words will not do; the rod muſt be taken to drive it away. Not that the rod of itſelf will do this: the ſad experience of many parents teſtifies the contrary. And Solomon himſelf tells you, *Though thou ſhouldſt bray a fool in a mortar, yet will not his fooliſhneſs depart from him.* But the rod is an ordinance of God appointed for that end; which, like the word, is made effectual, by the Spirit's accompanying his own ordinance.

"2. How eaſily men are led into ſin! Perſuaded to evil, though not to good. Thoſe whom the word cannot draw to holineſs, Satan leads to wickedneſs at his pleaſure. To learn doing ill, is always eaſy to the unrenewed man: but to learn to do good, is as difficult as for *the Ethiopian* to *change his ſkin.* Were the will evenly poiſed between good and evil, one might be embraced with as much eaſe as the other. But experience teſtifies it is not; yea, the experience of all ages. How often did the Iſraelites forſake the almighty God, and dote upon the idols of the nations? But did ever one of thoſe nations forſake

ſake their idols, and grow fond of the God of Iſrael? No, no. Though man is naturally given to change, it is but from evil to evil, not from evil to good. Surely then the will of man ſtands not in equal balance, but has a caſt on the wrong ſide.

" 3. Conſider how men go on ſtill in the way of ſin, till they meet with a ſtop from another hand than their own. *I hid me, and he went on frowardly in the way of his own heart.* If God withdraws his reſtraining hand, man is in no doubt which way to chuſe. For the way of ſin is *the way of his heart:* his heart naturally lies that way. As long as God ſuffereth them, all nations, *walk in their own way.* The natural man is ſo fixed in evil, that there needs no more to ſhew he is off of God's way, than to ſay, he is upon *his own.*

" Fourthly, There is a natural contrariety, a direct oppoſition in the will of man to God himſelf. *The carnal mind is enmity againſt God: it is not ſubject to the law of God, neither can be.*

" I have a charge againſt every unregenerate man and woman, to be proved by the teſtimony of ſcripture, and their own conſcience: namely, that whether they have the form of religion or no, they are *heart-enemies to God:* to the Son of God, to the Spirit of God, and to the law of God. Hear this, all ye careleſs ſouls, that live at eaſe in your natural ſtate.

" 1. Ye

" 1. Ye are *enemies to God in your mind.* Ye are not as yet reconciled to him. The natural enmity is not ſlain, though perhaps it lies hid, and ye do not perceive it. Every natural man is an enemy to God, as he is revealed in his word, to an infinitely *holy, juſt, powerful* and *true* Being. In effect, men are naturally *haters of God:* and if they could, they would certainly make him *another* than what he is.

" To convince you of this, let me propoſe a few queries. (1.) How are your hearts affected to the infinite holineſs of God? If ye are not *partakers of his holineſs*, ye cannot be reconciled to it. The Heathens finding they were not like God in holineſs, made their gods like themſelves in filthineſs; and thereby diſcovered what ſort of a god the natural man would have. God is holy. Can an unholy creature love his unſpotted holineſs? Nay, it is *the righteous* only that can *give thanks at the remembrance of his holineſs.* God is light: can creatures of darkneſs, and that walk in darkneſs, rejoice therein? Nay, *every one that doth evil hateth the light.* For what communion hath light with darkneſs? (2.) How are your hearts affected to the juſtice of God? There is not a man who is wedded to his ſins, but would be content with the blood of his body, to blot that letter out of the name of God. Can the malefactor love his condemning judge? Or an unjuſtified ſinner a juſt God? No, he cannot. And hence ſince men cannot get the doctrine of his

his juſtice blotted out of the bible, yet it is ſuch an eye-ſore to them, that they ſtrive to blot it out of their minds: they ruin themſelves by preſuming on his mercy, *ſaying in their heart, the Lord will not do good, neither will he do evil.* (3.) How are ye affected to the omniſcience and omnipreſence of God? Men naturally would rather have a blind idol, than an all-ſeeing God, and therefore do what they can, as Adam did, to *hide themſelves from the preſence of the Lord.* They no more love an omnipreſent God, than the thief loves to have the judge witneſs to his evil deeds. (4.) How are ye affected to the truth of God? How many hope that God will not be true to his word? There are thouſands that hear the goſpel, and hope to be ſaved, who never experienced the new birth, nor do at all concern themſelves in that queſtion, whether they are born again or not? Our Lord's words are plain and peremptory, *Except a man be born again, he cannot ſee the kingdom of God.* What then are ſuch hopes, but real hopes that God will *recall* his word, and that Chriſt will prove a falſe prophet? (5.) How are they affected to the power of God? None but new creatures can love him for it. Every natural man would contribute to the building another tower of Babel, to hem it in. On theſe grounds I declare every unrenewed man *an enemy to God.*

" 2. Ye are enemies to the Son of God, that enmity to Chriſt is in your hearts, which would have

have made you join the *husbandmen, who killed the heir, and cast him out of the vineyard. Am I a dog*, ye will say, to have so treated my *dear* Saviour? So said Hazael, in another case. Yet how did he act? Many calls him *dear*; to whom their sins are ten times dearer than their Saviour. He is no otherwise *dear* to them, than as they abuse his death, for the peaceable enjoyment of their sins: that they may live as they list in this world; and when they die be kept out of hell. To convince you of this, I will lay before you the enmity of your hearts against Christ in all his offices.

" I. Every unregenerate man is an enemy to Christ in his prophetic office. For evidence of this consider,

" 1. The entertainment he meets with, when he comes to teach souls *inwardly* by his *Spirit*. Men do what they can to stop their ears, that they may not hear his voice. They *always resist the Holy Ghost:* they *desire not the knowledge of his ways*. The old calumny is thrown upon him again, *He is mad:* why hear ye him? *The spirit of bondage* is accounted by many mere distraction and melancholy: men thus blaspheming God's work, because they themselves are beside themselves, and cannot judge of those matters.

" 2. Consider the entertainment he meets with when he comes to teach men outwardly by his word.

" (1.) His

"(1.) His written word the bible, is ſlighted. Many lay by their bibles with their ſunday cloaths. Alas! The duſt about your bibles is a witneſs of the enmity of your hearts againſt Chriſt as prophet. And of thoſe who read them oftner, how few are there that read them as the word of the Lord to their ſouls in particular, ſo as to keep up communion with God therein? Hence they are ſtrangers to the ſolid comfort *of the ſcriptures*; and if at any time they are dejected, it is ſomething elſe, and not the word of God, which revives their drooping ſpirits.

"(2.) Chriſt's word preached is deſpiſed. Men can without remorſe make to themſelves one ſilent ſabbath after another. And alas, when they *tread his courts* how little reverence and awe of God appears on their ſpirits! Many ſtand as brazen walls before the word, on whom it makes no breach at all. Nay, not a few are growing worſe and worſe, notwithſtanding *precept upon precept*. What tears of blood are ſufficient to lament this? Remember, we are but the *Voice of one crying*. The ſpeaker is in heaven. Yet ye refuſe him that ſpeaketh, and prefer the prince of darkneſs before the Prince of peace. A diſmal darkneſs overſpread the world by Adam's fall, more terrible than if the ſun and moon had been extinguiſhed. And it muſt have covered us eternally had not *the grace of God appeared* to diſpel it. But we fly from it and like the wild beaſts, lay ourſelves *down in our dens*. Such is the enmity

mity of the hearts of men, againſt Chriſt in his prophetic office.

" II. The natural man is an enemy to Chriſt in his prieſtly office. He is appointed of the father *a prieſt for ever* that by his ſacrifice and interceſſion alone, ſinners may have acceſs to, and peace with God. But *Chriſt crucified* is ever a ſtumbling-block and fooliſhneſs to the unregenerate part of mankind.

" None of Adam's children naturally incline to receive the bleſſing in borrowed robes, but would always climb up to heaven on a thread ſpun out of their own bowels. They look on God as a great Maſter, and themſelves as his ſervants, that muſt work and win heaven as their wages. Hence when conſcience awakes, they think that, to be ſaved, they muſt anſwer the demands of the law ; *ſerve God as well as they can*, and pray for mercy wherein they come ſhort. And thus many come to duties, that never come *out of them* to Chriſt.

" Indeed the natural man going to God in duties, will continually be found, either to go without a mediator, or with more mediators than One. Nature is blind and therefore venturous: it puts men on going immediately to God without Chriſt. Converſe with many hearers of the goſpel on their hopes of ſalvation, and the name of Chriſt will ſcarce be heard from their mouth. Aſk them, how they think to find the pardon of ſin ? They ſay, they look for mercy, becauſe God

God is a merciful God: and this is all they have to trust in. Others look for mercy for Christ's sake. But how do they know Christ will take their plea in hand? Why they pray, mourn, confess and have great desires." So they have something of their own to recommend them to him. They were never made *poor in spirit*, and brought empty-handed to God, to lay the stress of all on his atoning blood.

"III. The natural man is an enemy to Christ, in his kingly office.

"How unwilling are natural men to submit to the laws and discipline of his kingdom! However they may be brought to some outward submission to the king of saints, yet sin alway retains its throne in their hearts, and they are *serving divers lusts and pleasures*. None but those in whom Christ is formed, do really put the crown on his head. None but these receive the kingdom of Christ within them and let him set up and put down in their souls as he will. As for others, any lord shall sooner have the rule over them than the Lord of glory. They kindly entertain his enemies, and will never absolutely resign themselves to his government. Thus you see, the natural man is an enemy to Jesus Christ in all his offices.

"3. Ye are enemies to the Spirit of God; he is the spirit of holiness. The natural man is unholy, and loves to be so: and therefore *resists the Holy Ghost*. The work of the spirit is to *convince*

vince the world of ſin, righteouſneſs and judgment. But O! how do men ſtrive to ward off theſe convictions, as they would a blow that threatened their life! If the ſpirit dart them in ſo that they cannot avoid them, does not the heart ſay, *Haſt thou found me, O mine enemy?* And indeed they treat him as an enemy, doing their utmoſt to ſtifle their convictions, and to murder theſe harbingers that come to prepare the way of the Lord into the ſoul. Some fill their hands with buſineſs, to put convictions out of their head, as Cain who fell to building a city. Some put them off with fair promiſes, as Felix did; ſome *ſport* or ſleep them away. And how can it be otherwiſe? For it is the work of the holy Spirit, to ſubdue luſts and burn up corruption. How then can he whoſe luſts are dear as his life, fail of being an enemy to him?

"Laſtly, Ye are enemies to the law of God. Tho' the natural man *deſires to be under the law*, as a covenant of works, yet as it is a rule of life, he *is not ſubject to* it, *neither indeed can be*. For 1. Every natural man is wedded to ſome ſin, which he cannot part with. And as he cannot bring up his inclinations to the law, he would fain bring down the law to his inclinations. And this is a plain, ſtanding evidence of the enmity of his heart againſt it. 2. The law ſet home on the awakened conſcience in its ſpirituality, irritates corruption. It is as oil to the fire, which inſtead of quenching, makes it flame the more.

When

When the commandment comes, ſin revives. What reaſon can be aſſigned for this, but the natural enmity of the heart againſt the holy law? We conclude then, that the unregenerate are heart-enemies to God, his Son, his Spirit, and his law: that there is a natural contrariety, oppoſition and enmity in the will of man, to God himſelf and his holy will.

" Fifthly, The unrenewed will is wholly perverſe, in reference to the end of man. Man is merely a dependent being; having no exiſtence or goodneſs originally from himſelf: but all he has is from God, as the firſt cauſe and ſpring of all perfection, natural and moral. Dependence is woven into his very nature; ſo that ſhould God withdraw from him, he would ſink into nothing. Since then whatever man is, he is *of him*, ſurely whatever he is, he ſhould be *to him*; as the waters which came out of the ſea, return thither again. And thus man was created looking directly to God, as his laſt end: but falling into ſin, he fell off from God, and turned into himſelf. Now this infers a total apoſtaſy and univerſal corruption in man. For where the laſt end is changed, there can be no real goodneſs. And this is the caſe of all men in their natural ſtate: they ſeek not God but themſelves. Hence though many fair ſhreds of morality are among them, yet *there is none that doth good*, no not one. For though ſome of them *run well*, they are ſtill *off the way*; they never aim at the right mark.

Whither-

Whitherſoever they move they cannot move beyond the circle of *ſelf*. They ſeek *themſelves*, they act for *themſelves*; their natural, civil and religious actions, from whatever ſpring they come, do all run into, and meet in this dead ſea.

" Moſt men are ſo far from making God their end in their *natural* and *civil* actions, that he *is not* in *all* their thoughts. They eat and drink for no higher end, than their own pleaſure or neceſſity. Nor do the drops of ſweetneſs God has put into the creatures raiſe their ſouls toward that ocean of delights that are in the Creator. And what are the natural man's *civil* actions, ſuch as buying, ſelling, working, but *fruit to himſelf?* Yea, *ſelf* is the higheſt end of unregenerate men, even their *religious* actions. They perform duties for a name; for ſome worldly intereſt: or, at beſt, in order to eſcape from Hell. They ſeek not God at all, but for their own intereſt: ſo that God is only the means, and *ſelf* their end.

" Thus have I given a rude draught of man's will in his natural ſtate, drawn from ſcripture and our own experience. Now ſince all muſt be wrong, where the underſtanding and will are ſo corrupt, I ſhall briefly diſpatch what remains.

* " III. The *affections* are corrupted; wholly diſordered and diſtempered. They are like an unruly horſe, that either will not receive, or violently runs away with the rider. Man's heart is naturally a mother of abominations: *For from within*

within out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetouſneſs. The natural man's affections are wholly miſplaced; he is a ſpiritual monſter. His heart is, where his *feet* ſhould be, fixed on earth: his heels are lifted up againſt heaven, which his heart ſhould be ſet on: his face is toward hell, his back toward heaven. He loves what he ſhould *hate*, and *hates* what he ſhould *love*; *joys* in what he ought to *mourn* for, and mourns for what he ſhould *rejoice* in; glories in his *ſhame*, and is *aſhamed* of his glory; *abhors* what he ſhould *deſire*, and *deſires* what he ſhould abhor. If his affections are ſet on lawful objects they are either *exceſſive or defective*. Theſe objects have either too little of them or too much. But ſpiritual things have always too little.

"Here is a threefold cord againſt heaven, not eaſily broken, a blind mind, a perverſe will, diſorded affections. The mind ſwelled with pride, ſays, the man ſhould not ſtoop, the will oppoſite to the will of God, ſays, he will not: and the corrupt affections, riſing againſt the Lord, in defence of the corrupt will, ſay, he ſhall not. And thus we ſtand out againſt God, till we are created anew by Chriſt Jeſus.

"IV. * The conſcience is corrupt and defiled. It cannot do its work, but according to the light it hath to work by. Wherefore ſeeing *The natural man diſcerneth not ſpiritual things*, his conſcience is quite uſeleſs in that point. It

may indeed check for groſſer ſins, but ſpiritual ſins it diſcerns not. Thus it will fly in the face of many for drunkenneſs; who yet have a profound peace tho' they live in unbelief, and are utter ſtrangers to *ſpiritual worſhip* and *the life of faith*. And the light of his conſcience being faint and languiſhing, even in the things which it does reach, its incitements to duty, and ſtruggles againſt ſin are very remiſs and eaſily got over. But there is alſo a falſe light in the dark mind, which often *calls evil good and good evil*. And ſuch a conſcience is like a blind and furious horſe, which violently runs down all that comes in his way. Indeed whenever conſcience is awakened by the ſpirit of conviction, it will rage and roar, and put the whole man in a conſternation. It makes the ſtiff heart to tremble, and the knees to bow; ſets the eyes a weeping, the tongue a confeſſing. But ſtill it is an evil conſcience, which naturally leads only to deſpair; and will do it effectually, unleſs either ſin prevails over it to lull it aſleep, as in the caſe of Felix: or the blood of Chriſt prevail over it, ſprinkling and *purging it from dead works*.

"Thus is man by nature wholly corrupted. But whence came this total corruption of our nature? That man's nature was corrupt the very Heathens perceived: but how *ſin entered* they could not tell. But the ſcripture is very plain in the point. *By one man ſin entered into the world. By one man's diſobedience many* (all) *were made ſinners.*

ſinners. Adam's ſin corrupted man's nature, and leavened the whole lump of mankind. We putrified in Adam as our root. The root was poiſoned, and ſo the branches were invenomed. The vine turned *the vine of Sodom*, and ſo the grapes became *grapes of gall.* Adam by his ſin became not only *guilty* but *corrupt*, and ſo tranſmits guilt and corruption to his poſterity. By his ſin he ſtripped himſelf of his original righteouſneſs and corrupted himſelf. We were in him *repreſentatively*, as our moral head: we were in him ſeminally, as our natural head. Hence we fell *in him:* (as Levi *paid tythes* when *in the loins of Abraham) by his diſobedience* we *were made ſinners:* his firſt ſin is imputed to us. And we are left without that original righteouſneſs, which being given to him as a common perſon, he caſt off. And this is neceſſarily followed in him and us, by the corruption of our whole nature: righteouſneſs and corruption being two contraries, one of which muſt always be in man. And Adam our common father being corrupt, ſo are we: for *who can bring a clean thing out of an unclean?*

" It remains only to apply this doctrine. And firſt, for information. Is man's nature wholly corrupted? Then 1. No wonder the grave opens its devouring mouth for us as ſoon as the womb has caſt us forth. For we are all in a ſpiritual ſenſe dead-born: yea, and *filthy* (Pſalm xiv. 3.) noiſom, rank and ſtinking, as a *corrupt* thing:

(ſo the word imports). Let us not complain of the *miſeries* we are expoſed to at our entrance, or during our continuance in the world. Here is the venom that has poiſoned all the ſprings of earthly enjoyments. It is the corruption of human nature, which brings forth all the miſeries of life.

" 2. Behold here as in a glaſs, the ſpring of all the *wickedneſs*, profaneneſs and formality in the world. Every thing acts agreeably to its own nature; and ſo corrupt man acts corruptly. You need not wonder at the ſinfulneſs of your own heart and life, nor at the ſinfulneſs and perverſeneſs of others. If a man be crooked, he cannot but halt; and if the clock be ſet wrong, how can it point the hour right?

" 3. See here why ſin is ſo *pleaſant*, and religion ſuch a *burden* to men: ſin is *natural*; holineſs not ſo. Oxen cannot feed in the ſea, nor fiſhes in the fruitful field. A ſwine brought into a palace would prefer the mire. And corrupt nature tends ever to impurity.

" 4. Learn from hence the nature and neceſſity of regeneration. Firſt, the nature: it is not a *partial* but a *total* change. Thy whole nature is corrupted. Therefore the whole muſt be renewed. *All things* muſt *become new*. If a man who had received many wounds, were cured of all but one, he might ſtill bleed to death. It is not a change made by human induſtry, but by the almighty Spirit of God. A man muſt be

born

born of the Spirit. Our nature is corrupt, and none but the God of nature can change it. Man may pin a new life to an old heart, but he can never change the heart. Secondly, the neceſſity: it is abſolutely neceſſary in order to ſalvation. * *Except a man be born again, he cannot ſee the kingdom of God.* No unclean thing can enter the *new Jeruſalem*; but thou art by nature wholly *unclean.* Deceive not thyſelf: no mercy of God, no blood of Chriſt will bring an unregenerate ſinner to heaven. For God will never open a fountain of mercy to waſh away his own holineſs and truth: nor did Chriſt ſhed his precious blood to blot out the truths of God. Heaven! What would you do there, who are not born again? An *holy* head, and *corrupt* members! An head full of treaſures of grace, members filled with treaſures of wickedneſs! Ye are no ways adapted to the ſociety above, more than beaſts to converſe with men. Could the unrenewed man go to heaven, he would go to it no otherwiſe than now he comes to the duties of holineſs, that is, leaving his heart behind him.

* " We may apply this doctrine, ſecondly, for *lamentation.* Well may we lament thy caſe. O natural man, for it is the ſaddeſt caſe one can be in out of hell. It is time to lament for thee; for thou art dead already, dead while thou liveſt. Thou carrieſt about a dead ſoul in a living body; and becauſe thou art dead, canſt not lament thy own caſe. Thou *haſt no good in thee:* thy ſoul

is a mafs of darkneſs, rebellion and vileneſs before God. Thou *canſt do no good:* thou canſt do nothing but ſin. For thou art *the ſervant of ſin*, and therefore *free* from *righteouſneſs:* thou doſt not, canſt not meddle with it. Thou art *under the dominion of ſin*, a dominion where righteouſneſs can have no place. Thou art a child and a ſervant of the devil, as long as thou art in a ſtate of nature. But to prevent any miſtake, conſider that Satan hath two kinds of ſervants. There are ſome employed, as it were, in coarſer work. Theſe bear the devil's mark in their *foreheads* having no form of godlineſs, not ſo much as performing the external duties of religion, but living apparently as ſons of earth, only minding earthly things. Whereas others are employed in more refined work, who carry his mark in their *right-hand*, which they can and do hide by a form of religion, from the view of the world. Theſe ſacrifice to the corrupt *mind*, as the other to *the fleſh*. Pride, unbelief, ſelf-pleaſing, and the like ſpiritual ſins, prey on their corrupted, wholly corrupted ſouls. Both are ſervants of the ſame houſe, equally void of righteouſneſs.

" Indeed how is it poſſible thou ſhouldſt be able to do any thing good, whoſe nature is wholly corrupt? *Can an evil tree bring forth good fruit? Do men gather grapes of thorns?* If then thy nature be totally evil, all thou doſt is certainly ſo too.

" Hear

" Hear, O ſinner, what is thy caſe, innumerable ſins compaſs thee about : floods of impurities overwhelm thee. Sins of all ſorts roll up and down in the dead ſea of thy ſoul ; where no good can breathe, becauſe of the corruption there. Thy lips are unclean: the opening of thy mouth is as the opening of a grave, full of ſtench and rottenneſs. Thy natural actions are ſin : for *when ye did eat, and when ye did drink, did not ye eat for yourſelves and drink for yourſelves ?* Zech. vii. 6. Thy civil actions are ſin. Prov. xxi. 4. *The plowing of the wicked is ſin.* Thy religious actions are ſin. *The ſacrifice of the wicked is an abomination to the* Lord. The thoughts and imaginations of thy heart are *only evil continually*. A deed may be ſoon done, a word ſoon ſpoken, a thought paſs ; but each of theſe is an item in thy accounts. O ſad reckoning ! As many thoughts, words, actions, ſo many ſins: and the longer thou liveſt thy accounts ſwell the more. Should a tear be dropt for every ſin, thine eyes muſt be *fountains of tears*. For nothing but ſin comes from thee : thy heart frames nothing but evil imaginations : there is nothing in thy life, but what is framed by thy heart : therefore there is nothing in thy heart or life but evil.

" And all thy religion, if thou haſt any, is loſt labour, if thou art not born again, truly then thy duties are ſins. Would not the beſt wine be loathſome in a foul veſſel ? So is the religion

religion of an unregenerate man. Thy duties cannot make thy corrupt foul holy; but thy corrupt heart makes them unclean. Thou waſt wont to divide thy works into two ſorts; to count ſome good and ſome evil. But thou muſt count again, and put all under one head; for God writes on them all, *Only evil.*

" And thou canſt not help thyſelf. What canſt thou do to take away thy ſin, who art wholly corrupt? Will mud and filth waſh our filthineſs? And wilt thou purge out ſin by ſinning? Job took a potſherd to ſcrape himſelf, becauſe his hands were as full of boils as his body. This is the caſe of thy corrupt foul, ſo long as thou art in a ſtate of nature. Thou art poor indeed, extremely *miſerable and poor*; thou haſt no ſhelter but a refuge of lies: no garment for thy ſoul, but *filthy rags*, nothing to nouriſh it, but huſks that cannot ſatisfy. More than that thou haſt got ſuch a bruiſe in the loins of Adam, that thou art *without ſtrength*, unable to do any thing. Nay, more than all this, thou canſt not ſo much as ſeek aright, but lieſt helpleſs, as an infant expoſed in the open field.

" O That ye would believe this ſad truth. How little is it believed in the world? Few are concerned to have their evil lives reformed; but fewer far, to have their evil nature changed. Moſt men know not what they are; as the eye, which ſeeing many things never ſees itſelf. But until ye know every one *the plague of his own*

own heart, there is no hope of your recovery. Why will ye not believe the plain teſtimony of ſcripture? Alas! That is the nature of your diſeaſe. *Thou knoweſt not that thou art wretched and miſerable and poor and blind and naked.* Lord open their eyes, before they lift them up in hell, and ſee what they will not ſee now!

"Mean time let us have a ſpecial eye upon the corruption and ſin of our nature. What avails it to take notice of other ſins, while this mother ſin is unnoticed? This is a weighty point; in ſpeaking to which I ſhall

"1. Point at ſome evidences of men's overlooking the ſin of their nature. As (1.) men's being ſo confident of themſelves, as if they were in no danger of groſs ſins. Many would take heinouſly ſuch a caution as Chriſt gave his apoſtles, *Take heed of ſurfeiting and drunkenneſs.* They would be ready to cry out am I a dog? It would raiſe the pride of their heart, not their fear and trembling And all this is a proof, that they know not the corruption of their own nature. (2.) Untenderneſs toward them that fall. Many in this caſe caſt off all bowels of compaſſion: a plain proof that they do not know or *conſider themſelves, leſt they alſo be tempted.* Grace indeed does make men zealous againſt ſin, in others as well as in themſelves. But eyes turned inward to the corruption of nature, clothe them with pity and compaſſion, and fill them with thankfulneſs, that they were not the perſons left to be ſuch ſpectacles of human frailty. (3.) Men's venturing ſo boldly on temptation,

temptation, in confidence of their coming off fairly. Were they ſenſible of the corruption of their nature they would beware of entring on the devil's ground; as one girt about with bags of gunpowder, would be loth to walk where ſparks of fire were flying.

" 2. I ſhall mention a few things, in which ye ſhould have a ſpecial eye to the ſin of your nature. (1.) In your application to Chriſt. When you are with the phyſician, O forget not this diſeaſe. They never yet knew their errand to Chriſt, who went not to him for the ſin of their nature; for his blood to take away the guilt and his ſpirit to break the power of it. Though ye ſhould lay before him a catalogue of ſins, which might reach from earth to heaven, yet if you omit this, you have forgot the beſt part of the errand a poor ſinner has to the Phyſician of ſouls. (2.) Have a ſpecial eye to it in your repentance. If you would repent indeed, let the ſtreams lead you up to the fountain, and mourn over your corrupt nature, as the cauſe of all ſin, in heart, word and work. *Againſt thee, thee only have I ſinned, and done this evil in thy ſight. Behold I was ſhapen in iniquity, and in ſin did my mother conceive me.* (3.) Have a ſpecial eye to it in your mortification. *Crucify the fleſh with its affections and deſires.* It is the root of bitterneſs which muſt be ſtruck at; elſe we labour in vain. In vain do we go about to purge the ſtreams, if we are at no pains about the muddy fountain. (4.) Ye

(4.) Ye are to eye this in your daily walk. He that would walk uprightly, muſt have one eye *upward* to Jeſus Chriſt, another *inward* to the corruption of his own nature.

" III. I ſhall offer ſome reaſons, why we ſhould eſpecially obſerve the ſin of our nature.

" 1. Becauſe of all ſins it is the moſt *extenſive* and *diffuſive*. It goes through the whole man and ſpoils all. Other ſins mar particular parts of the image of God; but this defaces the whole. It is the poiſon of the old ſerpent caſt into the fountain, and ſo infects every action, every breathing of the ſoul.

" 2. It is the cauſe of all particular ſins, both in our hearts and lives. *Out of the heart of man proceed evil thoughts, adulteries*, and all other abominations. It is the bitter fountain, and particular luſts are but rivulets running from it, which bring forth into the life a part only, not the whole of what is within.

" 3. It is virtually *all* ſins: for it is the ſeed of all, which want but the occaſion to ſet up their heads. Hence it is called *a body of death*, as conſiſting of the ſeveral members which conſtitute that *body of ſins* (Col. ii. 11.) whoſe life lies in ſpiritual death. It is the curſed ground, fit to bring forth all manner of noxious weeds. Never did *every* ſin appear in the converſation of the vileſt wretch that ever lived. But look into thy nature, and thou mayſt ſee *all* and *every* ſin in the root thereof. There is a fulneſs of all unrighteouſneſs there: atheiſm, idolatry, adultery, murder

murder. Perhaps none of these *appear* to thee in thy heart: but there is more in that unfathomble depth of wickedness than thou knowest.

" 4. The sin of our nature is of all sins the most *fixt* and *abiding*. Sinful actions are transient, though the guilt and stain of them may remain. But the corruption of nature passes not away. It remains in its full power, by night and by day, at all times, till nature is changed by converting grace.

" You may observe three things in the corrupt heart. (1.) There is the *corrupt nature*, the evil *bent* of the heart, whereby men are unapt for all good, and fitted for all evil. (2.) There are particular lusts or dispositions of that corrupt nature, such as pride, passion, covetousness. (3.) There is one, of these stronger than all the rest, *The sin which doth so easily beset us*. So that the river divides into many streams, whereof one is greater than the rest. The corruption of nature is the river-head, which has many particular lusts wherein it runs; but it mainly disburdens itself into that which we call the *predominant* sin. But as in some rivers the main stream runs not always in the same channel, so the besetting sin may change, as lust in youth may be succeeded by covetousness in old age. Now what does it avail, to reform in other things, while the reigning sin retains its full power? What if a particular sin be gone? If the sin of our nature keep the throne, it will set up another in its stead: as when a water-course is stopt in one place, it will break

break forth in another. Thus ſome caſt off their prodigality; but covetouſneſs comes in its ſtead. Some quit their profaneneſs; but the ſame ſtream runs in the other channel of ſelf-righteouſneſs.

"That you may have a full view of the ſin of your nature, I would recommend to you three things. (1.) Study to know the ſpirituality and extent of the law of God; for that is the glaſs wherein you may ſee yourſelves. (2.) Obſerve your hearts at all times; but eſpecially under temptation. Temptation is a fire that brings up the ſcum of the unregenerate heart. (3.) Go to God through Jeſus Chriſt, for illumination by his Spirit. Say unto him, *What I know not, teach thou me:* and be willing to take in light from the word. It is by the word the ſpirit teacheth; but unleſs he teach, all other teaching is to little purpoſe. You will never ſee yourſelf aright, till he light his candle in your breaſt. Neither the fulneſs and glory of Chriſt, nor the corruption and vileneſs of our nature, ever were or can be rightly learned, but where the Spirit of Chriſt is the teacher.

"To conclude: let the conſideration of what has been ſaid, commend Chriſt to you all. Ye that are brought out of your natural ſtate, be humble; ſtill coming to Chriſt, ſtill cleaving to him, for the purging out what remains of your natural corruption. Ye that are yet in your natural ſtate, what will ye do? Ye muſt die: ye muſt ſtand at the judgment ſeat of God. Will

you lie down, and sleep another night at ease in this case? See, ye do it not. Before another day you may be set before his dreadful tribunal, in the *grave-cloaths* of your corrupt state, and your vile souls cast into the pit of destruction, to be for ever buried out of God's sight. For I testify unto you, there is no peace with God, no pardon, no heaven for you in this state. There is but a step betwixt you and eternal destruction from the presence of the Lord. If the brittle thread of life, which may be broke with a touch, in a moment, or ever you are aware, be broken while you are in this state, you are ruined for ever, and without remedy. But come ye speedily to Jesus Christ. He hath cleansed as vile souls as yours. *Confess your sins*; and he will both *forgive* your sins, *and cleanse you from all unrighteousness.*

Bristol, Aug. 17, 1757.

The End of the *Twenty-first* Volume.

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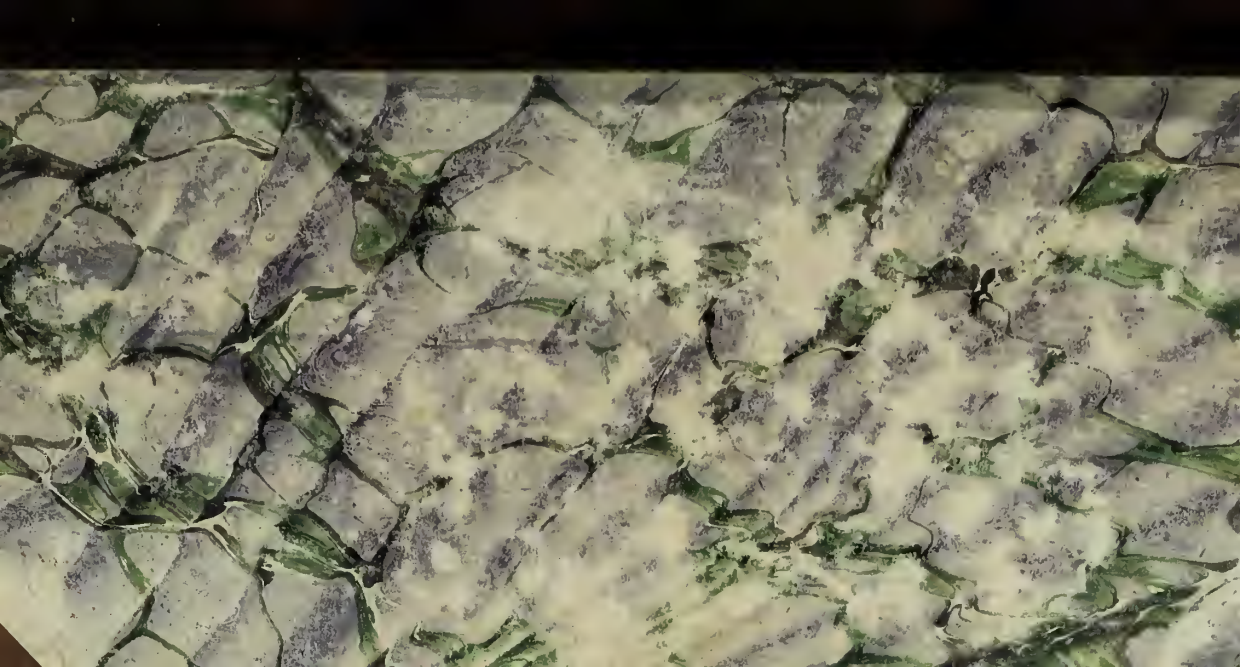
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